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## THE SUNDAY SCHOOL AND THE CHURCH.

MR. EDITOR,—I had the pleasure of attending the meeting of the Middlesex Sunday School Association at Waltham, of which an account was given by a correspondent in a late number of your paper. My object now, is, not to give you the whole matter over again, but to offer a few remarks upon a plan suggested at the meeting by the Rev. Mr. Miles of Lowell. Mr. M. availing himself of the liberal range afforded by the resolutions under discussion, and moved by a strong desire of increasing the usefulness of the Sunday School, *offered* to the Association a *plan by which* the whole course of Sunday School instruction shall have in view some clearly defined object. He said that this has always been felt by Teachers to be *the* great want of the system. They have no specific object to which the course of their pupils is to be directed; no distinct end to be looked forward to. We have no such object, *except* the *general* one of imparting *general religious instruction*, and of assisting and directing the efforts of pupils towards the attainment of religious knowledge, of aiding them in carrying out their good resolutions to live religious lives.

This, then, is the great difficulty. And now for the plan suggested, which is to remove and obviate it. Mr. Miles suggested the following as the result of his careful meditations on the subject:—That the great end to be set before the pupils of our schools, should be *the Church*. He proposed that the whole course of instruction should be shaped to this end, viz: that the pupils, at a certain age, (say sixteen years,) should, if found worthy, be admitted to the Church, and that it should be understood this should be the object proposed by the whole course of Sunday school instruction. This plan gives us an object, and proposes a distinct end to be attained.

I do not profess to give the words used, but believe that their general tenor and effect I have truly given, and I confess that I was much surprised not only at the great difficulty represented as lying in the way, but, *still* more, at the means suggested for removing it; and more than all, at the favor with which the proposition was viewed by several able and highly respected gentlemen, who followed in the debate.

For myself, I can conceive of no higher object, no more glorious end to be accomplished by Sunday school instruction than the very one comprehended by Mr. Miles in his exception, viz: the imparting of general religious instruction and the formation of a religious life and Christian character. This appears to me to comprehend every christian attainment, every thing to which the most ardent seeker could aspire; to comprehend the preparation for living a christian life here, and a heavenly one hereafter. For one, I am satisfied with this object; more than satisfied, if I can make the smallest approximation towards attaining it.

But if I was astonished at the difficulty suggested, I was amazed at the remedy. *Admission to the church* is proposed as the end to be reached. I am but little versed in matters of doctrine or theological learning, and follow the bible alone in these matters. And, looking to this sacred guide, I nowhere find any mention made, (at least in the Gospels) of any such institution as "the *Church*" as this term is understood at the present day. I find no definition of such a body. I find no *tests* prescribed by which to determine who may or may not be worthy to be admitted within its precincts. I find no *age* established at which persons are supposed fit to be so admitted. I find no *creed* which such persons are to believe, no *rules* to which they are to conform. I find there only the simple narrative of the celebration of the Lord's supper as the Lord himself celebrated it. His lips declare, "This do in remembrance of me." "Drink ye *all* of it;" and the sacred historian adds, "And they *all* drank of it." So, looking to the great source of our religious knowledge I do not find the *rules*, the creeds, with which the communion table, at the present day, is spread. I do not see the fences and barriers there, by which I find the church surrounded in our day. The invitation is to *all*; to *me*,—to any one. Jesus invites me. Who shall turn me away? Who shall take it on himself to say that even the vilest sinner who walks the earth, shall not draw near and partake with him, with me, with *all* at the table to which Jesus invites us all.

Such are my views on the subject of the church, as drawn from the Bible. But as a simple matter of history, too, I had supposed that religious communities in our day, were much disposed to return, in respect to this matter, to the simplicity and truth of former times. Many churches have declared the table free to all; in some, the communion service is made a part of the ordinary religious service, and the sacred elements given to all who choose to receive them. This is right and according to the truth of scripture.

If, then, I am correct in the views and facts stated above, it seems to me to be a strange thing to bring up this antiquated and corrupted idea of the church, to be set before the children of our Sunday schools, and to make the preparation for the ceremonies of admission to this body, to be the great end and aim of Sunday school instruction. It was compared by some of the speakers at this meeting, to the rite of Confirmation in the Episcopal Church, and the comparison is a correct one. It is confirmation, and nothing else, and for this very reason I would object to its introduction among us. It is, it seems to me, one of the great glories of our denomination, that it avoids and eschews the forms and ceremonies by which the true religion of the Gospel has been encumbered and concealed. Why then should we take this ceremony of admission to the church, which is already discountenanced and discontinued by some of our churches, and set it up as an end of our Sunday school instructions? I cannot but regard this proposition as a retrograde movement, and till better informed, oppose it, as such. Several gentlemen spoke against the proposition with earnestness and ability, and the question was finally referred to a select committee, who are to report at the next meeting. Meanwhile, it is hoped that the great body of the members of this Association will attentively consider the whole matter, and be prepared to give an understanding vote whenever the subject shall be again brought before them. W.

Cambridge, June 4th.

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[Our clerical brother "S. L." has sent us the following, with the request that it may be published in the Register. The church of which he is the pastor were unanimous in its adoption, and it expresses also his own views.]

## DECLARATION OF RELIGIOUS SENTIMENTS,

*Adopted by the Unitarian Church in Kensington, N. H., May 3, 1849.*

We believe in one God—a self existent, distinct, personal agent—possessing the attributes of infinite intelligence, wisdom, power and goodness — the Creator, Preserver, Benefactor, Providential and Moral Governor of the Universe. His natural attributes and moral character give him an unrivalled claim to the strongest affections, the worship and service of every intelligent being.

We believe in his son Jesus Christ, in whom it hath pleased the Father that all fulness should dwell, whereby he is an all sufficient Saviour of every true practical believer—the author of eternal salvation from sin, and from the ruin of sin, to all them that obey him.

We believe the great object of his mission on earth to be, to influence men to forsake sin and become holy, and thus reconcile them to God and one another. This is the great object for which he lived, thought, suffered and died.—We believe him in point of position to be next to the Father—the well beloved Son of God, the brightest manifestation of the Father—the only mediator between God and man. We believe in the influences flowing down to the souls of men from our Father in heaven, called the holy spirit and spirit of truth. That these influences are, at the present day in the form of revealed truth, and not distinguishable from the truth itself; that they never do violence to the laws of moral, responsible agency, never supercede the best use of our powers to become wise and good that for our encouragement God works in us to will and to do of his good pleasure, and we must work out our own salvation with fear and trembling.

We believe that the Bible contains a record of the revealed will of God who, at sundry times and in divers manners, spake in times past to the fathers by the prophets, but hath in these last days spoken unto us by his Son, and that their inspired sayings are recorded in the Bible, with the explanations and various applications by Christ's apostles and disciples of their age, aided by the spirit of divine inspiration. We believe the grand design of all *divine* communications, is to make those who cordially believe them holy and happy; that they gave all "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly formed unto all good works."

We believe in the Church that it is composed of all those and only those in every age and nation, "who have the Word of God and are purified by it," of all those who have that faith in Jesus Christ, the great head of the Church, which puts them into the possession and exhibition of the christian character.

We believe local church organizations are voluntary associations, and important only as they lead christians to associate for religious fellowship and improvement, and to advance by their united efforts the interests of Christianity.

We believe Baptism in any mode administered to believers and their household to be valid Christian baptism. We believe that all who possess and give evidence of Christian character, have a right to the privileges of the Lord's table. We believe in a future state of existence beyond the grave; a state of Retribution, in which every person will be rewarded according to his deeds; in which each will occupy that condition for which he is morally fitted;—that it will be well with the righteous and ill with the wicked.

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## A TRACT UPON FEMALE DUTY AND RESPONSIBILITY.

A clergyman in the interior of the State, remarking upon the great excellence of our religious literature, added, that in the biographical department it was especially rich, and was heaping up new treasures continually. The lives of Buckminister, Withington and Peabody, are remarkable accessions to the library of a denomination no larger than ours, in so brief a period, and all in so high a tone. But why should the female chapter remain unwritten? Why cannot a volume of a hundred or two pages be published upon that higher subject than "Woman's Rights." HER DUTIES, illustrated from such a touching experience as that lately closed at Milton, in suffering heroically borne, and faith serenely triumphant? Of course, our Association would rejoice to be the honored instrument of sending forth at once ten thousand copies of such an elevating, winning and now hallowed memorial—and the writer of this would aid with all his heart in its circulation. There are letters in abundance to enliven the Memoir—a Diary, perhaps, to interweave with the simple narration—and other written records of self-sacrifice, of all-subduing conscientiousness, of filial trust, of more than manly firmness, and heavenly peace to throw over the whole an enduring charm.

I do not ask it for HER sake. None that knew her can need such a help to recollection. I ask it for the sake of many now passing through the same cloud, and drinking the same cup of trial and suffering.

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## LEGISLATIVE REPORT ON HARVARD COLLEGE.

[Concluded.]

1718. In 1718, a suit in the common law courts for a matter that had been decided by the corporation and overseers, was dismissed on the ground that it was already adjudicated, according to the Charter of Harvard College.

1723. In a memorial presented to the General Court, in 1723, by the corporation of Harvard College, after claiming the right to elect, and remove, upon occasion, themselves and all officers of the college, they remark, that the government of the province, in forming new charters, had enlarged the corporation to the number of ten, and of seventeen, and named the Governor and Council as visitors; and then add. "we should be heartily glad, and think it much for the safety of the college, if the honorable court could, in their wisdom, think it proper to enlarge the corporation to twice its present number, or more, because of the large powers with which we think it entrusted."

1725. In 1725, a committee of the House of Representatives was appointed to inquire into the revenues, appropriations, and expenditures of the college, and make report at the next session.

1727. In 1727, Dr. Culler and Mr. Myles having claimed, and been refused, a seat in the board of overseers, under the act of 1642, appealed to the general court, in virtue of the last clause in said act, to wit:—"or stand accountable therefor to the next general court;" and the general court heard them, and confirmed the rejection of their claims by the overseers.

1742. In 1742, the overseers claimed and exercised the right to remove a member of the corporation. After twelve special meetings, the overseers, by a vote passed April 1, 1742, removed Nathan Prince, a member of the corporation, from all offices in relation to the college. Prince maintained that the power to remove from the corporation an obnoxious member, was exclusively vested in the general court, but this position was not allowed.

1775. In June, 1775, the provincial congress, as the general court was then called, in session at Watertown, passed a resolve, that the rooms in Harvard Hall, occupied by the library and philosophical apparatus, should be cleared for the use of the troops; and on the same day, June 15th, the congress authorized as many of the overseers as could be called together, under the circumstances of the college and the country, to transact any important matters, in the same manner and to all intents and purposes, as the whole body of the overseers might do, if present. And on the third of September in the same year, the congress recommended to the corporation and overseers not to appoint persons governors and instructors, whose political principles they could not confide in; and to inquire into the principles of those in office, and dismiss those who, by their past or present conduct, appeared to be unfriendly to the liberties and privileges of the colonies.

1779. In 1779, October 7th, a committee of the corporation reported to that body the leading facts of the constitutional history of the college, with a draft of articles first and second of the fifth chapter of the constitution of Massachusetts, which were approved by the corporation and overseers, and presented to the convention which formed the constitution, and adopted without alteration.

1780. In 1780, the constitution of Massachusetts was established, the fifth chapter of which confirmed the corporation in all its rights and properties, and created a new board of overseers, with a proviso, that the Legislature might alter the government of the University, as it is therein called, for its benefit, in as full a manner as the provincial legislature might have done, and made it the duty of legislatures in all future periods to cherish its interests.

1789. In 1789, the constitution of the United States was ordained and established, by which it is provided, Article I, Section 10, that "no State shall pass any law impairing the obligation of contracts." And the supreme court of the United States have decided that a charter, whether granted before or after the Revolution, is a contract within the meaning of the constitution, and cannot be altered or impaired by State legislation, unless it contain within itself a provision that it may be altered, as is the case with the charter of Harvard College, ratified and confirmed in the fifth chapter of the constitution of the Commonwealth, with the proviso before cited.

1791. The general court, from the foundation of the college, made frequent grants for the erection of its buildings, and the support of its president, professors, and instructors, down to 1791, when a vote was passed that it was not expedient to make any grants to college officers.

On the accession of every provincial governor, the corporation solicited his patronage by a formal address, invited him to the college, and received him there with great respect and ceremony.

1810. In 1810, notwithstanding the overseers were established by the constitution, the legislature, acting under the proviso before named, passed a law, altering the board of overseers, by adding thereto the speaker of the house of representatives, and taking therefrom the senate, excepting the president, and by substituting thirty elective members, to wit, fifteen ministers of Congregational churches and fifteen laymen, all inhabitants of the State, instead of the ministers of the Congregational churches in the towns of Cambridge, Watertown, Charlestown, Boston, Roxbury and Dorchester. This law authorized the overseers to remove for cause, any member of the elective part of the board, and to fill vacancies therein. It was provided that the law should take effect when accepted by the overseers and the president and fellows of Harvard College. It was accepted, and the new board of overseers was organized and acted under it. The law was opposed on its passage through the legislature as being unconstitutional.

1812. In 1812, the legislature passed an act which repealed the law of 1810 and restored the board of overseers to its former constitution, and required that the record of the doings of the board and of the corporation, under the act repealed, should be laid before the restored board of overseers, and contained no provision for the consent of the college. Against the passage of this act, the corporation and overseers remonstrated, on the following grounds:

1. Because the power to alter the government of the University, reserved in the constitutional proviso before named, was limited to alterations in the board of overseers, and could not be exercised for that purpose without the consent of the overseers and the corporation.

2. Because the rights of the college government have the same foundation as the powers of the legislature, to wit, the constitution of the Commonwealth.

3. Because the provincial legislature could not have made the alterations proposed in the act, without the assent of the existing college government, as the college was recognised by the same province charter of 1691, by which the provincial legislature was created.

4. Because the corporation was subject only to the control of the overseers designated by the charter, and to none others, without its consent.

5. Because no authority is competent to alter the powers of the corporation, unless it can lawfully annihilate the corporation itself.

6. Because the provincial legislature could not alter the powers of the corporation without its consent, unless it could rightfully repeal its own grants.

7. Becaus the general court had frequently enlarged, bu never abridged, the powers of the college government.

8. Because the college government held their rights and powers by a permanent tenure, subject only to the implied condition of a faithful execution of thechartered trust,— and could not be depri ed of them, except by their own consent, or by some legal process founded on a charge of misbehavior.

But the act passed and took effect without the consent of the government of the Universaity, which acquiesced in obedience to the law, but reserved all rights to test its validity by a judicial decision; which has never been done.

1814. In 1814, the legislature passed another act, which repealed the act of 1812, and restored the board of overseers created by the act of 1810, and added thereto the senate of the Commonwealth, and vested in the new board all the powers granted by the last named act; and it was provided that this act should take effect when the overseers constituted by the act of 1810, and the president and fellows of Harvard College, should agree to accept its provisions. The board of overseers, as constituted under this act, remains to the present time; and consists of eighty-three members, forty-two of whom are annually elected by the people of the Commonwealth, to wit, the governor, lieutenant governor, and the senate, and nine by the senate and house of representatives, by joint ballot, to wit, the councillors; and one by the house of representatives, to wit, the speaker;—and one is elected by the corporation, to wit, the president of the college; and thirty by the board of overseers themselves, when vacancies occur.

1814. In 1814, the legislature authorized the president and fellows of Harvard College to hold lands within this Commonwealth, equal to the clear yearly value of twelve thousand dollars, in addition to what they were then authorized to hold and in addition to the public buildings of the University; and the same year the legislature granted ten sixteenths of the Massachusetts bank tax for ten years to the college.—From this grant the college realized one hundred thousand dollars.

1819. In 1819, the legislature passed an act in furtherance of good discipline in the colleges of the Commonwealth, forbidding the sale of drink, &c., to students on credit, without the consent of the college authorities, under the penalty of a fine to be recovered by the college corporation, one half thereof to its own benefit, and the other half to the benefit of the poor of the town.

1827. In 1827, the legislature passed an act to provide for the instruction of youth. A part of the third section of this act is as follows:—"Be it further enacted, that it shall be, and hereby is made the duty of the president, professors, and tutors of the University at Cambridge, and of the several colleges in this Commonwealth, preceptors and teachers of academies, and all other instructors of youth, to take diligent care, and to exert their best endeavors, to impress on the minds of children and youth, committed to their care and instruction, the principles of piety, justice, and sacred regard to truth, love to their country, humanity and universal benevolence, sobriety, moderation and temperance, and those other virtues, which are the ornament of human society, and the basis upon which the republican constitution is founded. And it shall be the duty of such instructors to endeavor to lead those under their care, as their age and capacities will admit, into a particular understanding of the tendency of the above mentioned virtues, to preserve and perfect a republican constitution, and to secure the blessings of liberty, as well as to promote their future happiness, and the tendency of the opposite vices to slavery and ruin."

1836 The Revised Statues, passed in 1836, ch 23, sect. 7, contain substantially the same provisions.

1847. In 1847, the legislature passed a resolve, providing for the payment to the president and fellows of Harvard College, the sum of six hundred and sixty-six dollars and sixty-six cents per annum, for the annuity secured to the college, in the charter of the proprietors of Charles River Bridge, to continue as long as said annuity was to be continued, as a substitute for the ferry; and the further sum of three thousand three hundred and thirty-three dollars and thirty-three cents, in full satisfaction of all arrearages of said annuity due and unpaid since the said bridge, and the franchise thereof, had become the property of the Commonwealth.

The general court of the colony reserved to itself unlimited control over the affairs of the college, under the charter of 1642, and was in practice the court of last appeal, to settle all college matters. In a law of 1671, after the charter of 1650, the general court call the overseers "our overseers of the college."

During the attempts to obtain new charters under the provincial administration, the college was governed conformably to the successive charters enacted by the provincial legislatures, until information was received that they had been disallowed by the crown. While no acts were in force, the general court passed temporary orders, empowering the persons therein named to govern the college.

In a remonstrance addressed to governor Bernard, in 1762, against founding a new college in the county of Hampshire, the overseers remark, that "Harvard College is properly the college of the government, it having been established, and all along patronized by the legislature."

The convention which met in 1820, to revise the constitution of the Commonwealth, proposed to the people an article concerning Harvard College, as follows:—"the rights and privileges of the president and fellows of Harvard College, and the charter and constitution thereof, and of the board of overseers, as at present established by law, are hereby confirmed, with this further provision, to wit: that the board of overseers, in the election of ministers of churches to be members of said board, shall not hereafter be confined to ministers of churches of any particular denomination of Christians." The corporation and overseers assented to this amendment of the constitution of the college, but the people rejected it, by a vote of eight thousand and twenty in its favor, and twenty thousand one hundred and twenty three against it.

In chap. vi. article ii, of the constitution, it is declared, "that no person, holding the office of president, professor, or instructor, of Harvard College, shall, at the same time have a seat in the senate or house of representatives."

The object of the foregoing sketch of the acts of the legislature, and of the people, relating to Harvard College is to show what the legislature can do, by showing what it has done, to control the government of that institution. This course, though tedious, is the only safe one, in default of judicial decisions upon the relative rights and powers of the state and the college. There are some general principles of law, however, which may aid the judgement in coming to right conclusions upon the subject of enquiry. The most material are the following:—

1. No subject shall be deprived of his property, immunities, or privileges, but by the judgment of his peers, and the law of the land. Constitution of Mass., Part 1., Art. XII.

2. It is not within the legislative power to take rights, property, and franchises from one, and grant them to another.

3. Upon a change of government, corporate privileges, inconsistent with the new government, may be abolished.

4. The British parliament can abolish corporations; but the crown cannot abolish a corporation, or give it a new organization, or alter any of its powers or privileges, without its consent.

5. Before the constitution of the United States was established, a state might repeal a charter, unless restrained by its own constitution.

6. A charter is a contract between the grantors and the grantees.

7. The identity of a corporation consists in its artificial character, powers and franchises, and not in its members.

8. The legislature, unless restrained by the constitution, can alter and abolish all corporations of a public nature, because the corporators have no private beneficial interest in their property and franchises.

9. All the colleges in the United States have one common principle of existence under the constitution of the United States, to wit, the inviolability of their charters, so far as not affected by inherent conditions for alteration by state legislatures.

10. The first section of the fifth chapter of the constitution of 1780, relating to Harvard College, is a contract between the people of the State and the college, and is secured beyond the power of the legislature and the people, by the constitution of the United States, except so far as it may rightfully be altered in virtue of the proviso therein contained, or by the consent of the college.

11. The first benefactor, and he alone, is the legal founder of a charity, and, as such, possesses all the visitatorial powers, which he may exercise himself, or vest in others, according to his pleasure.

Whether the legislature can alter the government of Harvard College without its consent, is a question of law, never yet settled by a court of competent and final jurisdiction. The proviso before mentioned, in the first section of the fifth chapter of the constitution, brings the government of the college within legislative control; and legislative power, within its constitutional sphere, is essentially unconditional and supreme.

### SUMMARY.

1. The general court of the colony by the grant of 1636, and the orders of 1637 and 1642, founded the college, and vested the powers of visitation and government in overseers accountable to the court; and, by the acts of 1650 and 1657, the court established the corporation, and vested the property and the government of the college in them; subject to the counsel and consent of the overseers.

2. The general court of the colony, and of the province, from 1657 down to the establishment of the constitution of the Commonwealth in 1780, by successive acts, orders, and votes, granted several new charters—nominated the corporators—altered their number from seven to ten, sixteen, and seventeen, and back again to seven,—limited the tenure of office for a part of them, to ten and to seven years, and again removed such limitation,—altered the governmental powers of the college, and changed the overseers in number and character, including tenure of office, and, in one instauce, in 1692, dispensed with them altogether. Some of these alterations were made with, and some without, the consent of the college; but all were finally acquiesced in. Since the establishment of the constitution, the legislature of the Commonwealth, by the acts of 1810, 1812, and 1814, have three times radically altered the organization and character of the overseers, twice with the consent of the college, and once against its remonstrance.

3. The present charter of Harvard College consists of the acts of 1642, 1650, and 1657, and the vote of 1707, and the first section of the fifth chapter of the constitution of the Commonwealth, established in 1780, and the act of the legislature, of 1814, before cited:—with an inherent condition for alterations in its government by the legislature—but in all other respects fixed, beyond control or change, without its own consent. And, under this charter, not a law can be established for the government of the college—not a vacancy can be filled in the overseers or corporation—not an officer of instruction or government can be finally elected, without the action and consent of the overseers, a majority of whom are annually chosen by the people of the Commonwealth.

### CONCLUSION.

Under the present constitution of the college, the corporation, consisting of seven members, with perpetual succession, is a body large enough for conservative counsel, and not too large for prompt and responsible action. The board of overseers, consisting of eighty-three members, is sufficiently numerous to secure the confidence of the public, and to act in quick sympathy with all sound measures for the advancement of learning. This board also, by its seventeen annual committees of visitation and examination, amounting the present year, to one hundred and forty members, appointed mostly from the community at large, exercises a constant, public and salutary inspection over all the departments of the college in their practical operation. It may become expedient hereafter to enlarge the number of the corporation, to meet the cares of the new and diverse schools springing up in the university; and, in deference to public sentiment, to limit the tenure of office of the elective members of the college government.

The college and the Commonwealth have grown up together, and performed their relative functions in substantial harmony for more than two hundred years; and their mutual welfare is so far in the hands of the same persons, whose equal duty it is to promote the interests of both, that no practical conflict can ever proceed to extremities between the powers of the one, and the rights of the other. The State cannot injure the college without injuring itself more; and the college cannot resist the reasonable wishes of the State, without harm to itself

For a long period after its foundation, Harvard College was the favorite institution of the State; and the hearts of the people were set upon it, and their prayers and treasures were freely given for its welfare and support. But other institutions have sprung up,—the affections of the people have become divided,—the condition of society and the college has undergone great changes, and some alterations in the government and organization of that ancient university have become necessary to secure for it the good will of the public, and render its admirable resources for instruction in knowledge and godliness more beneficial to all the people of the Commonwealth. But on account of the lateness of the session, the committee do not recommend any specific measures of reform at the present time. In the judgment of the committee, the action of the legislature upon this report ought not to be considered as settling anything against the rights of the college, or the powers of the legislature, as it is alike the dictate of wisdom and justice to leave the practical exigencies of the future disembarrassed of all merely speculative decisions.

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## BLESSINGS OF A REFORMED POSTAGE LAW.

[The conclusion of the Speech of Hon. J. G. Palfrey, on Postage Reform, delivered Feb. 21, 1849.]

Mr. Speaker, if I had time, which I have not, I should not know where to begin to enumerate the blessings of which this simple ngency of a reformed Postage system would be the certain source,—in such grandeur and beauty does the prospect open before one's view. As to influence on more industrial prosperity, how mightily would it operate on the activity of business, and accordingly on the wealth of the nation! But this would not be the whole of the benefit, nor its best part. How would science, letters, invention, benevolent enterprises, rejoice in this privilege of free communication! What an intellectual action would it quicken in every class! I think very much of colleges. I dearly love common schools. But I shall not at present undertake to say that cheap Postage will not turn out to be an institution for Education more efficient than either. It would set every body to learning to read and write, who had not already learned; and those who had, it would teach to describe, and narrate, and think, and would excite them to study and observe. I cannot tell how soon it might become a question whether the Mariner's Compass or the art of Printing had changed the condition of man more than a good system of letter postage. Then as to its bearing on the cultivation of the character and affections;—no consideration could be more fit to be presented here, for a man must be far too stupid to have a place in this Hall who does not see its profound and intimate connexion with all the sources of a nation's best welfare. Friends,—brothers and sisters,—even parents and children,—separate, to pass the rest of their lives apart. Why is it that in time many become almost strangers to each other? Young men and women leave their homes for business, for service, for school. Why does not a letter sent and received two or three times a week,—every day,—keep up their interest in their homes, renew constantly a pure enjoyment, and afford the best security against every moral danger! Simply because it would cost too much time and money. But for that, the daily greeting of a written line while absent would with most, or with many, be as regular as that of the gathering to the morning or the evening repast. Then would follow the better mutual acquaintance of citizens of different parts of the Republic, cementing the political union through their free interchanges of thought, and multiplied social relations. But the subject opens too largely, and I forbear. Never was a simpler mechanism for working out great and good effects. A more beneficent agency of government can scarcely be imagined. And before long this nation, and Christendom, will say so.

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## ANNUAL REPORT OF THE BIBLE SOCIETY.

The excellent Report by Rev. Dr. Parkman, read before the Massachusetts Bible Society at their late Anniversary, has just been published in a very neat pamphlet from the press of Mr. John Wilson. Our readers have been made acquainted with the substance of it in the report we gave of the proceedings of the Society, but they have a greater pleasure before them in the perusal of the printed document, which has also an Appendix containing the remarks of speakers on the occasion. We quote below two very interesting facts:—

"In some portions of Turkey where Mahometanism is known to prevail, societies have been organized for the circulation of the Koran; and zealous disciples of Mahomet, moved by the example, and quickened, we cannot say to a godly jealousy, by the success of Bible Societies, are adopting the very same measures for the spread of their own religion."

The chaplain of some seamen at the Sandwich Islands, says in a letter written thence about four months since:—

"The disposition of Bibles and Testaments, in these ends of the earth, is one of the most pleasant parts of my labor. Half of the Bibles I have distributed I have sold to Portuguese sailors. It would do your heart good to see with what eagerness they turn over the pages of a Portuguese Bible, reading here and there a passage, to see if it be indeed the Old and New Testament in their own tongue. No lover of romance carries from the bookstore the latest novel with more apparent delight, than do some of the Portuguese sailors carry from my rooms a Portuguese Bible. They are quite willing, and even prefer, to pay for them, and often wonder that they are so cheap. I do not expect," adds this candid witness, with a truthfulness and freedom from exaggeration altogether worthy of imitation by those of us whose duty it is to prepare annual Reports:—"I do not expect, that the eagerness they thus manifest for the Bible arises altogether from a pure love of divine truth, such as the Psalmist had when he exclaimed, 'Oh how I love thy law!' But they know enough to understand, that it is the word of God; that it tells them what they must do to inherit eternal life; and they unfeignedly rejoice, when they have secured for themselves a copy."

Dr. Parkman thus concludes:—

"While, then, as members of this Society, and united with our fellow Christians far and near, we seek to enrich others, we must take heed that our own hearts be nourished by this celestial fruit. For it is in its power upon the individual soul, that its choicest efficacy is to be seen; and by its advancing influence from the individual to the community, that we are chiefly to look for the fulfilment of the promise, that "the leaves of the tree shall be for the healing of the nations."

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[From the New Orleans Picayune.]

## REMARKS,

*Made at the Funeral of Gen. Gaines, Thursday, June 7,*

BY REV. THEODORE CLAPP.

MY FRIENDS—Death, in the fulfilment of his stern mission, without warning, invades and cuts down all ranks and classes of mankind, from the infant that hangs on its mother's bosom to the old man who sinks under the weight of decrepitude and years. Neither our honors, our attainments, our possessions, our prospects, our happiness—neither the skill, nor the burning tears, nor the earnest supplications of beloved friends can save us from the relentless grasp of the King of Terrors.

One of the most wise, venerable and respected of our public men—one of the fathers of this nation—one who from early life employed his best energies for the promotion of our common peace and welfare, has been called, full of days and honor, to descend suddenly to his tomb, amid the tender regrets and fond remembrances which it has pleased God should ever be the reward of a virtuous and well spent life. If the Christian revelation be true, our deceased friend has taken his exit from the theatre of earth and time to become ensphered in some brighter horizon, there, as a star in the firmament of eternity, to shine onward and onward through the lapse of everlasting ages. True, his body must soon crumble to dust, and be resolved into its original elements. But, thanks be unto God, the story of his life is placed forever beyond the reach of decay or oblivion. It is inscribed in characters which can never be effaced, upon the most memorable and brilliant scenes recorded in the history of the United States for the last fifty years.

The present time, my friends, does not allow me to enumerate the particulars of Gen. Gaine's public career, nor to spread before you a full picture of his rich, glowing and exalted virtues. I must, however, claim your indulgence whilst I make a brief remark or two on the great, extraordinary, and, I will add, almost unprecedented worth of our departed friend. In all the various relations of his long and eventful life, as a son, a husband, a parent, a brother, a friend, neighbor, fellow-citizen, a public man, an officer of the army—from the beginning up to the very day of his death, his character was never tarnished by the slightest taint of dishonor. How few belonging to either past or present times have merited such an encomium! Reflect on the glories of a life whose beauty has not been marred by a single base, mean, treacherous or unworthy action. Not the poisonous spirit of calumny ever dared even to breathe upon his fair and peerless reputation. The oblivious waters of the grave, the unimaginable changes of a future state may roll over, they cannot erase its lustre, but only stamp thereon the seal of an endless perpetuity.

It is most gratifying to reflect that Gen. Gaine's character and conduct have commanded the unqualified approval of the people of this Confederacy, and secured for him a warm place in their everlasting and affectionate memories. Although in manners he was most modest and unassuming, and most decided in maintaining with inflexible firmness the dictates of his conscience, without undue regard to friend or foe, political or religious prepossessions among those around him; yet he was a great favorite throughout all sections of our Union. The belief was nearly universal that he was one like Washington, whom no allurements could seduce and no array of terrors drive from what he conceived to be the path of duty. It was believed that he was a person who would rejoice to make any sacrifice, that of life itself, if necessary, to vindicate the cause of abused integrity, calumniated virtue, insulted orphanage, or injured innocence. No people in our Republic are more just and generous in their sentiments than those of Louisiana. This fact they have evinced in a uniform admiration of the distinguished character and services of him to whose mortal remains we now perform the last sad offices.

Gen Gaines was a communicant in the church over which I have the honor to preside as a pastor. Often have I held minute and extended conversations with him on the subject of religion. I can say in the presence of my God, that I have never met his superior as it regards genuine, enlightened piety. What virtue did he not possess! Words are utterly insufficient to describe the calm, prudent, discreet, wise, considerate, self-sacrificing spirit by which he was governed in all his sayings and doings under the most trying circumstances. Respecting his enemies he displayed the most forgiving and magnanimous principles. Not a particle of revenge found a place in his lofty and god-like spirit. In the private and domestic circle, he was as gentle, mild, simple, playful and attractive as a child. He always manifested the most attentive sympathies for the humblest persons in his presence, and did all in his power to promote their ease and enjoyment. In tenderness and refinement of affection I have never known his equal His ruling passion was strong in death. The last words which he pronounced on earth were these: "My dear wife, farewell, you cannot imagine how much I love you." Is the death of an affection, so tender and elevated, within the limits even of possibility?

Patriotism, that Cicero calls the most sublime and expanded affection of which the human mind is susceptible, was in Gen. Gaines, a natural, warm, spontaneous sentiment, gushing forth from the apparently inexhaustible depths of his noble soul. This made it his highest happiness to devote his labors, talents, fortune and life, to promote the honor and welfare of his country, which were dearer to him than his own life.

The character which I have thus imperfectly sketched is a rich legacy to his bereaved wife, fatherless children, affectionate friends, and mourning countrymen; worth more than all the silver and gold of the universe. With respect to intelligent, immortal beings, a spotless character is the only important possession. It is the source of all that is sublime and glorious in the Supreme Divinity. Contrasted with such a character as our friend has left behind him, how insignificant are all the boastful possessions of worldly ambition, which vanish like the gorgeous splendor of the evening cloud! "Let me die the death of the righteous and let my last end be like his."

Farewell! sainted spirit! called but a short time before us to enter the realms of immortal day. For ever sacred and cherished be thy memory in our hearts, and the memory of those virtues which made thy life a light, charm and blessing to this great nation, and an ornament to the immense society of the human race.

My friends, there is for us no consolation while with broken and bleeding spirits we bend over the lifeless remains of one whom we so much loved and admired, but in the transporting prospects suggested by the following lines:

There is repose for minds distressed,
There is a balm for wounded breasts,
There is a home for weary souls,
By adverse fates and sorrows driven,
It is not here, but there in Heaven.

There fragrant flowers immortal bloom,
And rays divine disperse the gloom,
Beyond the darkness and the tomb,
Appears the dawn of Heaven.

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## HENRY BOX BROWN.

[From Rev. S. J. May's speech before the N. E. Anti-Slavery Convention, in Faneuil Hall, Thursday evening, May 31.]

Never will the story be forgotten in our country or throughout the world, of the man, who, that he might escape from Southern oppression, consented to a living entombment. He entered the box with the determination to be free or die; and as he heard the nails driven in, his fear was that death was to be his portion; yet, said he, let death come in preference to slavery! And is there one in this house who has a heart to feel, that can look on such a man as Henry Box Brown, and affirm that he may not enjoy the rights of a man in a country like ours? I happened to be in the city of Philadelphia—I have told the story to the Convention already, but I will tell it again—in the midst of the excitement that was caused by the arrival of a man in a box. I measured it myself;—*three feet one inch broad, two feet long, and two feet six inches deep.* IN THAT BOX A MAN WAS ENTOMBED FOR TWENTY-SEVEN HOURS!

The box was placed in the express car in Richmond, Va., and subjected to all the rough treatment ordinarily given to boxes of merchandise; for, notwithstanding the admonition of *'this side up with care,'* the box was tumbled over, so that he was sometimes on his head; yes, at one time, for nearly two hours, as it seemed to him, *on his head*, and momentarily expecting that life would become extinct from the terrible pressure of blood that poured upon his brain. Twenty-seven *hours* was this man subjected to this imminent peril; but, through the blessing of God, such was the intensity of the love of life and liberty in his bosom, that it seemed to set at defiance all the principles of physiology itself, and to live without air, that he might for one moment, at least, breathe the air of liberty. (Great applause.) Does not such a man deserve to be free? Is there a heart here, that does not bid him welcome? Is there a heart here, that can doubt that there must be in him not merely the heart and soul of a deteriorated man, a degraded, inferior man, but the heart and soul of a noble man? Well might the arrival of such a man, in such a condition as that, excite an intense interest in the city of Philadelphia!

The gentleman to whom he was consigned, spent the night previous to his arrival, sleepless. His expectation was—yes he felt it certain—that, instead of a living man, he should find a corpse in the box coming to him. And when he found it safely deposited in his house, such was his excitement that, for a while, he dared not approach it; but having gathered about him some friends

to sympathise with him in his emotion, and sustain and strengthen him to meet the worst, he approached the box, and knocking on it with his knuckles, exclaimed, "Is all right within!" and to his unspeakable joy, the response came, "ALL RIGHT!" (Great sensation.) For a while, so great was his agitation, that he could hardly use the instruments that were necessary to relieve him from his imprisonment, but when the cover was removed, a man—a true man—a noble man arose from the temporary coffin into a living life—a new life indeed, unless there be base men enough in this part of the country to allow him to be restored to the living death from which he has escaped. The moment he appeared, the gentleman to whom he had been consigned, as soon as he could give vent to his feelings, exclaimed in a burst of emotion—for he knew not what he said, and yet Mr. President, he said that which was well-nigh exactly true—"You are the greatest man in America!" (Laughter and applause.) Certainly, no man in America has done what Henry Box Brown has done. His escape will be remembered as long as the history of the struggles of Humanity for her rights shall be remembered. As soon as he was released, having walked the room, stretched his limbs, filled his lungs for the first time with the air of liberty, and gathered up into his soul a realizing sense of his deliverance, the spirit of gratitude to God came over his heart, and he burst out into an anthem that will never be forgotten, and was never sung more appropriately than then—"I waited patiently for the Lord, and he inclined unto me, and heard my cry."


# CHRISTIAN REGISTER

BOSTON, SATURDAY, JUNE 30, 1849.


## LETTER TO REV. THEODORE CLAPP.

DEAR SIR:

I regret that your friend, the editor of the *Trumpet*, has led you into error as to the position of Unitarians in regard to the doctrine popularly called *everlasting punishment*. In your letter, (which will be found in another column,) while you suppose the doctrine to be "universally repudiated by this denomination at the north," you ask, "Why then do they not say so in their preaching and various publications?" We reply, my dear sir, they do say so, and every Journal in our large circle of exchanges, wherever it has occasion to allude to the subject, frankly admits the fact, except the *Trumpet* of Massachusetts, and the *Gospel Banner* of the state of Maine. These two Journals, especially the former, have chosen to persist in accusations of "non-communism", "pusillanimity", "conniving at Orthodoxy," &c. &c., which have been anything but just, considerate, courteous, or Christian. In a series of editorials published some months since in the *Christian Register*, it was affirmed that Unitarians disclaimed the doctrine of *everlasting torment*. It is disclaimed by them in their preaching and writings; in confession and proclamation.—They do *not* believe that the Scriptures affirm it.

But on the other hand, it was as explicitly acknowledged, that as a body, Unitarians do *not* feel it to be their duty to preach positively the *final salvation* of all men—and for the reason that in their view (and here they differ from yourself, as well as from Universalists,) it is not a revealed truth of the New Testament; that being ministers of the New Testament they are not to preach what according to their honest view, it does not declare or obviously imply; that eternal life is promised not to all men, but to them who by patient continuance in well doing seek for glory and honor and immortality; that the New Testament distinctly affirms future retribution.

There are however a few among Unitarians who preach the doctrine of Universal Salvation as a part of their message to men. They symbolize with your own expression of sentiment, that "an incorruptible state awaits all mankind beyond the grave," and that this state "is forever inaccessible to sin, pain and mortality." They accord further with you, (and here they differ, as you yourself also certainly differ, from the great body of Universalists,) that this incorruptible state is *not* for all mankind *at death*, but that there is *suffering* even beyond the grave. They do not however dwell much on this point of universal salvation, for the reason that there are other truths which they feel man needs more. With these exceptions, I think I may say that Unitarians very generally disclaim the doctrine popularly called "eternal punishment," while they also do *not* proclaim the final holiness and happiness of all men. The latter is an event which they may hope for, but one which they feel is not revealed — and this was the position of CHANNING. On the *duration* of punishment, they do not think it worth while to speculate, believing that punishment will last as long as sin shall last, and that the *necessity* of repentance, rather than hope of escape though one continue in sin, should be held forth. I am sure, my dear sir, you will appreciate this position, nor impute it to any unworthy motive, whether to want of courage, or of fidelity to the cause of truth.

It is very possible that if there be at present, among Unitarians at the North, less disposition to assail the doctrine of everlasting hell-torments in the future life, it is because there is now so little occasion to assail it—as there is so little occasion also to preach against election, and total depravity, and kindred doctrines. The doctrine is to a great extent openly discarded in the community, and to a still greater extent secretly—and that too by orthodox Christians. Why keep up the assault, and all the noise of assault, when the fortress is carried!

You express, my dear sir, your "feeling that the two denominations, [the Universalist and the Unitarian,] should be closely joined together in the bond of peace, as they are in creed and in noble efforts to spread around them the intelligence, freedom and virtue of a pure Christianity." There are those among Universalist preachers, as I have already remarked, and there are Universalist laymen, who in views and feelings harmonize perfectly with some Unitarian preachers and laymen. But there are differences that form at present an insuperable bar to union. The great body of Universalists believe and feel that the doctrine of the final happiness of all men is the central doctrine of the gospel; Unitarians do not. Universalists as a body demand that this doctrine shall be preached, and they are *dissatisfied* with their ministers unless they make it a prominent theme; Unitarian societies would be as much dissatisfied to hear the doctrine inculcated and reiterated. As a positive article of faith,—for the doctrine that all mankind will be saved is positive enough surely,—it has not shown great moral efficacy, it does not possess great moral efficacy, it is not a truth that has regenerating power—and this we know is the admission of some, even of those who rank as Universalists. On the basis of such a doctrine it is morally impossible to form a union worth anything, even if Unitarians and Universalists should become entirely agreed in their views of it.

But the doctrine of *retribution* is one in which the two denominations are more widely apart. One as a body maintains that retribution extends no further than the grave. This the Rev. Mr. Balfour affirms in the same number of the Trumpet (June 16th) which contains your letter—and he represents by far the majority of the denomination of Universalists. On the other hand, Unitarians as a body believe that retribution extends into the future life. This seems to me, my dear Sir, a great practical difference. So long as it lasts; so long especially as each shall think it duty fearlessly and openly to declare its belief; so long as the Universalist shall reiterate as a great truth, with Mr. Balfour, "I do not believe in future punishment," and the Unitarians shall say that punishment in the future life takes hold of sin unrepented in the present, they cannot together form one body. That they are approaching each other I will not deny—but for myself I do not see that the approach on that side is really so great as on the part of Unitarians and New School orthodox men. Through various associations, and through habits of thought and action not unaffected perhaps by education, the bond is closer between these two last. Shall I not rather say, my dear Sir, that ALL Christians are drawing nearer together, and that in clearer light we shall see what is truth in regard to matters that now separate, and give up obvious errors; or if any differences shall still exist, they will be differences of feature which amid whatever variety of expression shall show prominently that LOVE which is the distinguishing mark of a Christian. God speed this LATTER union! a union no less comprehensive than of ALL who bear the name of Christ!

For yourself, my dear Sir, I have long been accustomed to cherish the sincerest respect and Christian esteem. Before I began, eighteen years ago, to preach the gospel, your name was familiar to me as of one whose boldness in preaching truth—especially the great practical truths of the gospel, in such a city as New Orleans—was surpassed only by his heroism in remaining at his post to impart the consolations of the gospel amid desolations of pestilence whence others fled in fear; one who when often entreated by friends not to tarry to share LARNED's fate, (alas, too early taken away!) chose to exhibit from year to year the heroism of him whose MANTLE fell on you. I have followed with deep interest the progress of your mind in its pursuit of truth, first brought into notice by the proceedings of your presbytery many years since, and still more conspicuously of late. Doubtless my personal sympathy may have been the closer from an experience similar in many respects to your own, and from the fact that my early views of Christian interpretation were received from the same theological teachers from whom you received yours. While I cannot for myself see perfectly eye to eye with you, I regard it as a privilege to express the fraternal feeling, and the respect, with which I am

Very truly yours,

THE EDITOR.

## HERESY A VICE OF THE HEART

Heresy in Scripture has only two meanings. It means either a party, or it means party spirit, factiousness, a propensity to party clanship When used as a term of reprobation it is used in this latter sense and in no other. It is a vice of the heart, not an error of the understanding. There is one passage, however, adduced to prove that heresy signifies error in doctrine; and this passage at first seems against my definition, but only till examined closely. It is St. Peter's declaration; "there were false prophets also among the people; even as there shall be false teachers among you; who privily shall bring in damnable heresies, even denying the Lord who bought them, and bring upon themselves swift destruction." But what does this prove, but that false teachers would arise with false doctrines, and that inculcating these doctrines they would make parties in the church. But the doctrine was not the party or heresy. It was the occasion of it only; just as a great many other things might occasion parties. The syntax of the original Greek shows that it is not the heresies that are predicted as denying the Lord, &c., but the false teachers. The apostle charges two distinct evils upon these false teachers. The first was their secretly introducing reprehensible divisions or heresies. The second charge he subjoins, not as a repetition of the first, but as furnishing additional or explanatory information. This second was their disseminating mischievous principles. It is generally agreed that the false teachers to come here cautioned against, and described in the Epistle of Jude as in part actually come, were the Nicolaitans and the other licentious sects that sprang from them. The nature of the destructive principles taught by these will clearly enough explain what Peter understood by denying the Lord that bought them. They did this by practically denying his pure commandments—throwing off the restraints of his holy precepts—and thus perverting the grace of God to lasciviousness. They were Antinomians, that is, held that the grace of God had relaxed the obligations of the moral law, and they might give the rein to all their sensual propensities without sinning. It is not strange they found it easy to make up a party or heresy. Many followed their pernicious ways, as the apostle predicted would be the case, by reason of whom the truth was evil spoken of. For their monstrous vices occasioned the Christians in general to be stigmatized as the most flagitious of mankind. No wonder they were likely to bring upon themselves swift destruction, but it would fall upon them on account of their immoral practical principles, not for any slips and mistakes in theoretical speculations.

That heresy, in its true sense of a fondness for party divisions and dissensions, should be so seriously reprobated as we find it by the apostles, will not appear strange if we consider the circumstances of the primitive Christians. Discord is always anti-Christian, but particularly in those times of unpopularity and persecution for the church, it would have been fatal. The church was a community of a nature not admitting of subdivisions attended with rancor and jealousy without having its constitution impaired and corrupted. Charity was its life-blood. Destroying that was setting up the most fatal stumbling block before the unconverted world without.

And it is so still. There is no such deadly enemy to our Master's church as heresy in its genuine Scriptural sense. For the great and powerful cement which should unite the souls of Christians and distinguish their union is their mutual love. In the emphatic language of Paul, "their hearts are knit together in love." This was to be the badge of their profession by appointment of the blessed Jesus: "By this shall all men know that ye are my disciples, if ye have love one to another." We may not profess the same faith in its minute details; we may not join in the same religious services; for we cannot and need not think alike in all things, and probably never shall, even in Heaven. But we all enjoy the same promises, partake of the same baptism, have the same desire in our hearts—the same object in our view. Let the connexion then be rooted and grounded in love, if it cannot be in harmony of thought. Or we may be zealous sectarians, but no Christians. We may be heretics when loudest in vaunting the orthodoxy of our faith. Our faith, whether orthodox or heterodox, is heresy just in proportion as it is accompanied with sectarianism. As love is the great criterion of the Christian character and the foundation of the Christian unity, sectarianism, which is much the same thing with what the Apostles called heresy, is our great danger. Not the outward separation into sects, for this may be convenient and unavoidable. But the cherishing that alienation of heart which this eternal distinction tends to produce. Our going to different churches need be nothing lamentable. Christianity cannot have one temple as Judaism had; for it is intended for a world-wide religion. It is in the union of affections among Christians, not the aggregation of bodies, that the spirit, the life, and the power of our religion are principally placed. We may be homoousians in temper while only homoiousians in worship. Let us not quarrel about jots and iotas in the latter.

What a significant turn then we give the Apostle Paul's direction for the treatment of heretics when we translate it as I am persuaded he would speak to us now in English: "A man that is a factious sectarian, after the first and second admonition, reject, knowing that he that is such is subverted and sinneth, being condemned of himself." Too long has the fold of the peaceful Shepherd been vexed with the contentions of earthly passions arraying themselves in the semblance of religion. It is time at last that men of God should be men of peace. Controversy must go on. There is no stopping that. We would not stop the free circulation of the breath of truth. But it is well that an indignant cry is rising in the churches of the Prince of Peace against the tones of narrow and personal animosity in which controversy has most often spoken to curse rather than to bless. It is the part of the laity to regulate this matter. The clergy will dispute as long as the laity uphold it. For theology is their pursuit by day and by night, and the deep interest they cannot but take in it consequently will naturally and excusably lead them often to attach undue importance to each tittle of its metaphysical subtilities and scholastic quibbles. Strive we to be doers of the word, and we will naturally follow after things which make for peace. H. G. E.

## EXTRACT FROM THE PRIVATE JORNAL OF A YOUNG MAN.

I have just returned from church in a bad state of mind. I shall not go this afternoon. I heard people saying it was an able discourse, and I held my peace. It was doctrinal, and as I feel no interest in doctrines, so I could not follow the preacher, could not give my thoughts to him at all. It is true, a certain subject has possession of me now; it utterly engrosses me, and I could not by any means connect with it the topics on which the preacher was expatiating with so much energy. They tell me we must have doctrinal sermons sometimes, and I suppose it is so.—Among six hundred people sitting around us, there were probably many who really desired to understand what our denomination professes to believe, as a denomination, and what reasons we have to give for our peculiarities of faith. It is right that their want should be met as well as mine, and I am willing to sit patiently under such sermons occasionally. But if my minister preached doctrines chiefly, I should be obliged to go elsewhere. I need the practical. Duty—everyday duty perplexes me. What is it? how shall I do it? One or the other of these questions comes up constantly. Fortunately for me, Mr. B. gives his time and strength chiefly to the preaching which I do need. Indeed that is what has attracted me to his church, after wandering from one to another through the first years of my residence in the city. My life is worldly enough through the week, I fear, but on Sundays at least, he makes me think seriously And at last I have perceived that the Sunday thoughts come back occasionally through the week.

I am conscious of a change in myself within six months, and I can attribute it to nothing earthly, accept the force of this preaching. The change is simple enough, and has been so gradual that I can hardly tell when it began. I used to live only for the day or week, as it were, and thought of things outside of me. As to what was going on within, I never troubled myself about it. I was determined to "get along in the world," and was beginning my struggle and jostle with the young men about me with great energy. It was Mr. B. who one Sunday described my position and feelings so exactly that it startled me; it seemed as if he had held up a wonderful mirror which had the power of reflecting, not my body, but my soul. I was confounded at my own thoughtlessness up to that moment.

So strongly did he impress on me the fact that the *real* world was that of my own thoughts, and the most important subject in it, to me, the formation of my own character, that a curiosity about myself and about my fate was from that hour excited in me. I remember that that very week I bought "Ware on the Formation of the Christian Character," and a blessed purchase it was My curiosity deepened, it became a rational interest, it is growing into a solemn anxiety. Mr. B. succeeded in directing me to the duty of self-scrutiny, first; and now he has connected with this anxiety about my character, a perpetual consciousness of God's presence. I hardly know how I feel about this mysterious invisible Being, forever by my side, and reading my thoughts almost before I am myself conscious of them. Is it love? is it fear?—A mingling of both; and I am beginning to wish and pray that it may be all love.

*Pray*! ah, there it is. I never knew what it was to pray till lately. I was brought up to say my prayers when a child, and from mere habit I continued to do something of that sort, though not regularly. But what a mockery it was! it did not help to make me better; how could it? I did not even know enough to understand that that was its chief object. I began to pray in reality, almost without knowing it. It was not because Mr. B. told us to pray. I could not have set about it in that formal way. But he brought me into such a state of mind that I felt the need of it. My own faults tormented me when I began to study my character. I resolved, as fast as I discovered, to correct them; and I soon found I had not strength enough for the undertaking. I was constantly repeating the very offences of which I thought I had repented. Greatly discouraged, the thought of this unseen, stern Watcher by my side, taking notice of each slip and transgression, would have driven me into terror and despair, if He had not been suddenly presented to me in his true aspect, as the Watcher in love! the one waiting to help me. Then it became a pleasure to think of him, and I prayed to Him unconsciously. My first real prayers were but a cry for help against temptation. And when I compare myself now with the self that I was last summer, I do perceive a change which few eyes, but God's and mine, probably could detect. If I may use such an expression, it is as if the scenery within my soul had been shifted. It is in the interests I feel that the whole metamorphosis lies. The alteration in my condition would not be so great if I had removed to a Southern city there to form new intimacies, influencing and influenced by persons whose very existence I had not known till that removal.

Motherless boy that I was! how thankful am I that a wise and religious young friend made it her parting request when I left my native town for this crowded city, that I would attend some church regularly. My sincere regard for her has made me comply with the request. I little thought how much that one good habit might affect my destiny, but she probably did. Oh! that young females were always disposed to use these influences over us for our best good.

And yet, why have I written that the formation of my character has become the most important of subjects to me, when for the past week a single incident and a single fellow-creature have been perpetually present to me? I was in the house of God this morning, but I did not worship, so haunted was I by painful thoughts, utterly uncongenial with the spirit of the place.—And I came forth unrefreshed and murmuring, and said to myself that I would go there no more this day. Had my mind been free, open, and in a teachable frame, would the preacher's words have fallen so coldly on me? Can I not banish the world and its vexations for a single day?—

*P. M.* I rejoice that I have taken up this plan of writing down my thoughts and feelings in a kind of irregular journal. This too was the suggestion of a judicious female friend. How much good an intelligent, pious woman may do us young men, and that without lecturing us! with scarcely an effort.

I have just been reading over what I wrote before dinner. I am ashamed of it My feelings appear differently, transcribed on paper, when I hold them off from me, as it were, and contemplate them. I am ashamed of the spirit in which I sat down to write.

I will not neglect the farewell entreaty of Lucy, and I will go to church this afternoon, striving to forget the foolish quarrel of Monday.—Why can I not forget it forever? "Forgive and forget," says the old proverb. The forgiving, of course must come first. Well, I do forgive him.—And yet, is it really forgiveness? I am continually recalling the circumstance, dwelling on the fact that he began, he was in fault more than I, it is he who ought to ask my pardon.—I cannot bear to think of him.

*Sunday Evening*. Now then, let me look back on the past week. Stephen Wilder has never been agreeable to me. Compelled as we are to meet daily under the same employer, I have found it irksome enough to endure his haughty overbearing manners; and last Monday we came to an open quarrel. City-born and city bred he betrayed continually that he despised my country habits and mates, till I would bear it no longer. As I sat pondering on the affairs last night, I thought myself very little to be blamed. Throughout the whole week I had swelled with a just indignation and noble self-respect, as I imagined; it seemed to me that the treatment I had received not only justified, but claimed, a manifestation of my resentment. A few doubts crossed my mind, but Anger and Pride put them hastily down. Yes! I now feel that Anger and Pride have been my masters for many days. Oh, blessed Sabbath, and blessed minister of gospel truth! The blind man may exult in the restoration of physical sight, but a thousand times more do I rejoice that I am healed of my moral blindness. And now that I see, what shall I *do*!

I call my minister's preaching practical, because he usually fixes my attention on something to be done, and makes me feel that I can and will do it. Many a dollar of my salary has gone to worthy or useful objects this winter, which might have been worse than wasted if it had not been for him. But now, now above all times in my life do I feel that he has spoken the word in season, and the word I most needed. "But if ye love them that love you what thank have ye?" I believe a minister can take no text from the lips of our Saviour and preach out its spirit, without meeting the special wants of certain souls among those that listen, though the individual cases may never come to his knowledge.

Stephen Wilder does not love me, and I cannot now love him, but I can take one step towards it. I know that I have now forgiven him his long contemptuous treatment, because I am anxious to do him kindness. His character is not one to win love, but I may feel an interest about him, and in striving to exterminate every trace of my own evil disposition, may help both. I will begin to-morrow.

*Sunday* 8th. It is hard to be a Christian.—Had I not prayed, oh my God! for thy help, I should have failed and fallen. My motives have not been understood. My deportment towards Stephen has been thought the result of weakness and cowardice, not Christian principle, and he has treated me accordingly. Still I believe that if I persevere in bearing his insulting airs and cutting speeches with calmness, quietly showing him acts of common courtesy when a decided opportunity offers, and never retorting, never losing my temper for one moment, he will be forced to comprehend me yet. I have been trying to find out all that is good in him; I believe this will be a wholesome exercise for me. It is hard for us to believe there is much good in those who treat us ill.

*Sunday* 15th. Another trying week. But I think Stephen begins to have some glimmering idea of my position. Twice at least, I know that he has seen my cheek blush with anger, and has seen that I did not speak or stir till I had mastered it, and then I only spoke a few quick words in reference to our business, paying no attention to his rudeness. He looked perplexed. Would it not be better for me to talk with him frankly? why should I think him less capable of change than myself? why not believe that he can appreciate the motives that rule me now? why not "love" him well enough to seek that for his own sake his temper should become more Christian? Resentment has passed from my heart, thank Heaven; but Pride—obstinate Pride—whispers that I may only bring heavier ridicule upon myself. Can I bring myself to expose the most sacred, inmost recesses of my soul to this young man? to let his careless sarcastic spirit look in upon the secret religious experience of mine?

I remember my clergyman once said, "no wrong feeling wears so many disguises, and assumes so many false names, as Pride." I thank him for forcing me to examine myself, and strip off disguises, Pride is unrobed, and shall be dethroned. I will talk seriously with Stephen Wilder.

*Sunday* 21st. This has been one of the happiest weeks of my life I went to Stephen's lodgings last Sunday before sunset, and was so fortunate as to find him at home. He usually drives out on Sundays, and I fear keeps not the best company. But a head ache had confined him to the bed through the day, and readily, though with evident surprise, he accepted my invitation to walk a mile into the country. As we walked, I told him that in our recent quarrel I had said many things in anger which I regretted, and for which I felt I ought to ask his forgiveness. "That is more than I would, to any mortal man," said he sneeringly. "I know it," replied I, "and I would have said so myself six months ago. But my views have undergone a serious alteration, and I wish to carry it out in my conduct. Have you not perceived a change in my conduct towards you?" "Why yes," said he, "I have observed lately that I cannot get you into a passion, and there is something different about you, it seems as if you had more—dignity—I believe is the word." "It is only" replied I, "that I have a fixed purpose in view. I have made a solemn resolution to subdue all anger and pride as far as possible; and also, Stephen Wilder, no matter how much you abuse me, I have determined to love and not hate you; and, so help me Heaven, no unkind treatment or insults on your part shall turn me from this resolution.

I never saw a countenance of such struggling emotions. Stephen at first tried to laugh. His unthinking, contemptuous, irreligious nature prompted some such expression; but the better part lying below had been reached by my earnestness and candor; and after a few moments of awkward silence, he said, "I don't know why I have treated you so. But you will find it a hard matter to love me, and I don't much care whether any body loves me or not." "I think you will feel differently about that some time or other," said I, "but I have not the presumption to undertake preaching to you. I have said all that I have to say at present. It seemed to me best that if you had observed a change in my conduct, you should know the cause. I have been much happier lately, though I confess it has been difficult sometimes to keep my resolution."

I then changed the subject, and spoke of the prospect, for we were just crossing the hill, and had a fine view of the river under the glowing sunset. Stephen answered me civilly, but seemed very thoughtful, and on our return asked me several questions about my habits of passing my evenings, Sundays, &c. When I left him at his own door, he shook hands with me, and through this whole week he has been a changed man towards me. Not one insulting word or look have I received. It will not end here.—He and I are both to become much better.

Oh, Lucy, I look back once more to the parting hours, when you made but the one request, that I would attend divine worship regularly!

L. J. H.

## WORCESTER SUNDAY SCHOOL SOCIETY.

Held its annual Convention at Northboro', Tuesday, June 26, at eleven o'clock, A. M. The day was very lovely, the attendance unusually large; over a hundred carriages and nearly a score of omnibusses brought in their loads of earnest, happy faces; and not ladies alone, but many an intelligent farmer and business-man had taken an entire day to show his deep interest in children's souls. Prayer was offered by Rev. Mr. Babcock, of Lunenburg. Rev. Dr. Allen was elected President for the ensuing year: Rev. C. Lincoln, Vice President: Rev. Mr. Willson, Secretary. Messrs. Gilbert, Hale and Tolman, Publishing Committee: Messrs. Allen, Bartol and Hill, Reviewing Committee.

It was stated, as part of the Report of the Reviewing Committee, that Messrs. Crosby and Nichols examined every Sunday School book on their counter, before offering it for sale; so that their Catalogue could be trusted as well as any Committee. Other speakers urged, that a Committee of Worcester County clergymen should make a selection, more satisfactory to themselves and more adapted to their wants.—This comparatively unimportant matter was debated by Messrs. Allen, Hill, Gilbert, C. Lincoln, J. Lincoln and Willson. It struck us with regret, that so much time was consumed by a subject decided upon last year, and nowise momentous; for, those who insisted on having a Committee to approve books, declared that they should not be bound at all by their decisions.—It was remarked by one speaker, that not a tenth part of the books issued for Sabbath Schools, were of a character to do them any good.

Mr. E. E. HALE's Report occupied most of the forenoon. It alluded to the important condition of some sixteen schools, but the principal and most interesting topic, was the care of neglected children, the teaching of the untaught.

This grand object, Sunday Schools in general have neglected, and have confined themselves to teaching those who were likely to be taught without their help at home; and have suffered a fearful amount of poor little ones to ripen under their very eyes, in ignorance, heathenism and sin.

The Report remarked, that Roman Catholic priests frequently encouraged the efforts to instruct the young, especially where the cloven foot of proselytism was not seen; and that the Catholic churches gained by Protestant "baby-persecution," and lost in proportion to Protestant liberality and magnanimity. It said, that at the State Reform School, Catholics were permitted to enjoy their own rites and hear their peculiar services. There are one hundred and sixty young persons at Westboro' Institution, with seven Instructors, assisted on Sunday by volunteers from the village. There is a commendable anxiety among them to improve—a constant system of merit and demerit is kept up. Those boys who do best are made overseers or sent on errands to the village. Corporal punishment is sometimes used, and a few have had to be sent off to the House of Correction. None have yet been put out to apprentice.

The difficulty of getting Sabbath School teachers, was dwelt upon with great force, and the absurdity of persons saying "they did not like children," shown very strikingly.

An abundant and appropriate entertainment was then presented to five hundred people, at the village-inn. In the afternoon, an anthem was sung, and prayer offered by Rev. Mr. GAGE.—The Report was then debated by Messrs. J. LINCOLN, WILLSON, HILL, HALE and C. LINCOLN, at some length and ordered to be printed, with the Report of the Reviewing Committee.

Mr. HALE then made a statement regarding the want of a *child's newspaper*, all the Sunday Schools in the County offering to support it, and Messrs. Hutchinson and Co. proposing to issue it at a very low rate, a quarter of a dollar per year, to each subscriber. It was voted, that a specimen number should be issued by the Publishing Committee, and that every Sabbath School teacher should assist in its circulation.—Hymn 483d of the Cheshire Collection was then sung; and only half an hour before the stage was to carry Boston passengers away, the general discussion commenced by some touching remarks from Dr. ALLEN, upon the joy with which he should ever look back on that day, when distant thousands of miles from the lambs of his fold, thus ranged before him.—Rev. Mr. RUSSELL, of Hingham, then followed with an address to the children, upon his visit to Northboro, the beauty of the scenery, the purpose of Sunday Schools, the nature and glory of goodness, the interest they ought to take in slave-children, &c., topics which seemed to amuse and excite the objects of his discourse.—Mr. HOLLAND, of Boston, next spoke for the few minutes before the last Boston train took its departure. After which, there was an hour of interesting debate, upon various Resolutions.

While very much gratified by the spirit of the scene, it strikes me that some limit should be put, on such occasions, to the constant occupancy of the floor by the same individual, upon the same subject, while many persons were certain to be debarred from the opportunity even of saying a few words, upon some topic of moment to the Sunday School system, or of special interest to the individual.

While the Sunday School institution still comes so very far short of its high promise, while so many graduate from it unimpressed, worldly, selfish, easily overcome, neither grounded in the faith, nor consecrated at heart nor alive to philanthropic effort,—we need once in a while to ask, "have we done all we could, must we not do more, or do differently as parents, as teachers, as pastors, as pupils." We would gladly attend a Convention, called in some central place, to consider freely and fully what we have left undone, and how we may be wholly faithful to the generation entrusted to our hands, to be stamped with the image of "the holy child."

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P. S.—Mr. HOLLAND was followed by Rev. Mr. BURTON, of Worcester, who offered the following resolution, which he supported in a strain of very earnest and impressive remark.

"Resolved, That as *early Christian* culture is essential to the attainment of the highest moral excellence, a solemn responsibility rests on Christian parents to bestow such a culture on their own children, and to use their best endeavors to secure such for *all* the children within the circle of their influence."

Rev. Mr. HILL, of Worcester, spoke farther to the Resolution, and gave some account of recent efforts in the city of Worcester, to improve the condition and raise the character of neglected children in that city. The Resolution was adopted.

Rev. Mr. LINCOLN, of Fitchburg, offered the following Resolution, very impressively enforcing its lesson.

"Resolved, That as it is essential to the highest success of Sabbath School teachers, that their efforts be directed to a specific object; and, as an early consecration of the heart to God, is an object of paramount importance, we, the band of associate teachers, here present, are bound to direct our labors to this object, and we give our solemn pledge, that by the help of God we will do the same.

Rev. Mr. BARTOL, of Boston, spoke. His words were true and beautiful, and were heard with deep interest. The Resolution passed.

At four o'clock, the association took a recess of five minutes, during which, some who had come from distant places retired. The children were dismissed.

The sermon was resumed after the recess, and continued till past five o'clock. Remarks were made by Albert Tolman, Esq. and Rev. Mr. Hale, of Worcester, Messrs. Patrick and Forbes, of Northboro, and by the Secretary.

## RELIGIOUS LIFE—NO. III.

GOD'S AGENCY IN MAN'S CONVERSION.

In former articles we have spoken of *repentance*, or sorrow for sin, and *conversion*, or turning from sin and the world to Christ, to holiness and God. But how is this change effected? Is the change to be brought about wholly by ourselves, or by the spirit of God acting upon us while we are the passive recipients of a divine grace? It may not be easy for those unaccustomed to metaphysical investigations to analyze the process and attribute to each of the agents precisely the appropriate part in the work. But this is of little consequence. We may prepare the ground and sow the seed and watch its growth and rejoice in the abundant increase with thanks to the Lord of the harvest, without being able to tell precisely how much has been done by us, how much by the influence of material agents, and how much by the favoring smile and direct assistance of the Almighty. In one sense everything depends on us; for unless we prepare the ground and sow the seed, it is folly and presumption to suppose that through the prayers even of the most devout among us God will give the increase. So in another sense everything depends upon Him; for unless He had made us what we are and provided us with the soil, we could not sow, and when the seed is in the ground unless He, either directly or by his agents, the sun and rain and dew, should carry on the work which we have begun, our efforts would be vain. Yet the simple husbandman, going forth with a religious trust and doing his work, finds his labors blessed by the most high.

So in respect to the more important work by which the soul is turned from darkness to light. If we turn to God, and, with penitence and devout supplication to him for pardon and assistance, endeavor to follow our Savior and be his disciples, and thus go on day by day seeking always to show the reality of our devotions by the earnestness of our efforts, we most assuredly shall "grow in grace and in the knowledge of our Lord Jesus Christ," and be aided and accepted of God. We may know little of the mysterious process which has been going on in our own hearts. But we know enough to feel that if we remit our exertions we shall fall back, that if we cease to strive after holiness we shall fail; while at the same time, in the loftiest triumph of our efforts, we from the depth of our hearts shall say, "Not unto us, O Lord, not unto us, but unto thy name." When through the action of our own minds we have learned to believe, we shall still say, "Lord increase our faith." In contending most strenuously against the evils of the world, we shall be like the soldiers of Maccabeus, "fighting with our hands and praying unto God with our hearts." We shall engage more zealously and hopefully in our labors because we know, "It is God that worketh in us;" and we shall pray to him for strength more earnestly, and more humbly, because we would "finish the work which he has given us to do."—"But here we are, yet unconverted; and how shall we begin? We see not how we can enter the kingdom of God by our own efforts any more than we can climb to the stars? What shall we do to be saved?" *Believe* in the Lord Jesus Christ, and give yourself up to him.—"But how shall we do this? We are not of ourselves sufficient to accomplish anything." Certainly not. But God is always with you, waiting to be gracious, ready to aid you whenever you are ready to make the effort. Begin now, and He will assist you.—"But how can I begin?" How can you begin to raise your hand? If, before raising it, you must understand precisely *how* you impart the impulse of your will to the hand, you will never raise it. Lift up your hand, and do with your might what it findeth to do. Throw yourself on the mercy of God. Seek to know him and to do his will. Watch and pray. Do what He has assigned to you as your part, and be sure that He will do the rest.—"But here I am with worldly affections. How can I change them? I cannot create a new heart within me." Neither can you create a new plant. But you sow and water the ground; and God will give the increase, to every seed its own body. What you have sown in weakness, He will raise in strength. Have we not the words of Jesus, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him"?—"But *how* shall I love Him?" *How* do you love your friend? We must not pry too curiously into the process by which the affections are moved. You meet one whose character you approve, and by mutual acts of kindness you become deeply interested in each other. Here is Jesus, altogether lovely, offering himself as your Saviour. He has given his life for you. Do you now give your life to him and you will find the deepest affections of your nature binding you to him. For in all this God is present to help you, and to renew a right spirit within you. You have already turned to Him. He will not cast you off. Trust in Him so far as to be sure that He does not ask you to do anything that you have not the power to do. Let your faith in God give you a true, though humble confidence in yourself. "Work out *your own salvation with fear and trembling*, for it is God which worketh in you to will and to do of his good pleasure." Do not reject that inward help. While "it is God that worketh in you" through your faculties, do not distrust those faculties so divinely endowed; but strengthened and awed by that august presence, do you, as God's agent, nay, as a co-worker with Him, "work out your own salvation with fear and trembling." We go with those who go the farthest in their recognition of man's ability to save himself; and we go with those who go the farthest in ascribing all to God. It is because *He* worketh in us, that we are able to work out *our own* salvation. And when we have done all, it is in Him that "we live and move and have our being." All our triumphs we shall gladly lay at his feet, and ascribe unto Him, is *Jesus Christ, the kingdom*, and the power, and the glory forever and ever. M. H. J.

## REV. WILLIAM B. TAPPAN.

Many of our readers, both in the city and country, who were personally acquainted with the Rev. W. B. Tappan, General Agent of the American S. S. Union, and many more who knew him as a Christian poet, will receive the intelligence of his death with that sense of sorrow which cannot but be felt toward the memory of one whom they so highly respected and esteemed. He died at his residence in Grantville, at 3 o'clock Tuesday morning, of spasmodic cholera, aged fifty-five. On the Sunday previous he had preached twice at Manapoisett, and also addressed a Sunday School, and returning to the city on Monday, performed the usual duties of his office until 2 o'clock in the afternoon, when he returned home. He appeared somewhat exhausted, but met his family with his wonted cheerfulness and even playfulness. In the course of the afternoon he was attacked with cramp in the limbs, which he feared was symptomatic of cholera, (he had had the disease before at the West,) but which yielded to external applications, and he resumed his pe. , as was his general habit at home. He took supper with his family, but was soon after seized with vomiting and spasms, during which his agony was very great, but in the midst of it he said, "Understand, I don't complain—it is all right." Ere the sun arose he was with his Master in Paradise. Mr. Tappan was an amiable and sincere Christian man, and lover of all in whom he saw the spirit of Christ, of whatever name. Over his grave, his own beautiful hymn on *the heavenly rest* was sung with deepest emotion—a hymn which has the melody and the merit of the best of Doddridge's. We are glad to see it in the "Hymns for the Sanctuary"—(the 546th.)

There is an hour of peaceful rest,
To mourning wanderers given;
There is a joy for souls distressed,
A balm for every wounded breast,
'Tis found above—in heaven.

There is a home for weary souls
By sin and sorrow driven;
When tossed on life's tempestuous shoals,
Where storms arise and ocean rolls,
And all is drear—'tis heaven.

There faith lifts up her cheerful eye,
To brighter prospects given,
And views the tempest passing by,
The evening shadows quickly fly,
And all serene in heaven.

There fragrant flowers immortal bloom,
And joys supreme are given;
There rays divine disperse the gloom;—
Beyond the confines of the tomb
Appears the dawn of heaven.

We learn that Mr. Tappan had a life insurance

of 3000 dollars; but the policy had expired a few days before his death, and was unrenewed. He leaves a widow and four children—two of whom are sons and practising physicians.

## UNITARIAN SOCIETY IN SAVANNAH.

Dear Sir:—Just on the eve of sailing, I am induced to write to you, in behalf of the Unitarian Society of this city. They have no house of worship, but meet in Armory Hall, a place of few associations to aid those who come to worship, or to inquire seriously, What is truth? It may be human weakness, but we all love to worship God in a house reared and dedicated to His name, whose walls and aisles and altar bear witness that this is none other than the House of God. I understand that the Society has three to four thousand dollars toward the purchase of a lot of ground, and building a suitable House of worship for themselves. But this is insufficient, and, with other churches in our country of feeble means, they look to New England for succor. Let those whom Providence has blessed with wealth, be mindful of what has been entrusted to them, and make inquiry into the state of this Society, and see what can be done for it. The congregation appears, at present, to be small. But a little leaven leavens the whole lump. Any addition made to the good influences in this city, should be encouraged and supported. I feel myself that—next to seeking out the abodes of misery and relieving human distress—the diffusion of correct religious sentiments, a higher respect for truth, justice and mercy, in a business population, are the most prominent duty we can fulfil. The minister here, like all men who go to distant places to settle, is a man imbued with an earnest spirit. I commend him and his Society to the kindly regard of the Unitarian Associations at the North, and to all friendly to the Missionary Cause.

Yours, *very truly*, A Shipmaster.

[From the Trumpet and Universalist Magazine.]

## LETTER FROM REV. THEO. CLAPP.

Br. Whittemore,—I am much obliged to you for publishing so frequently in your paper the declaration, that I am an open, firm and undeviating believer in the final holiness and happiness of all mankind. I am not so vain as to imagine that my opinion on this topic is of the slightest consequence in the estimation of liberal Christians at the North. But the "Trumpet" is considerably read in our congregation, and very highly prized.

I am inclined to believe, that there is not an entire, cordial sympathy, between the Universalists and Unitarians of New England. But it seems to me, that in all essential points they are one in faith, in spirit and in hope. I love and admire the first-mentioned denomination, as pioneers in the great and glorious enterprise of the reviving of pure Christianity. Their books have afforded me the richest instruction. The Universalist ministers are among the most able, candid and fearless advocates of divine truth in the United States. Whenever they are assailed in my presence, I always defend them to the best of my ability. The doctrine so clearly revealed in the New Testament, that God will one day put an end to sin and suffering, they proclaim with a boldness and perseverance worthy of all praise. I wish all liberal Christians would imitate them in this respect. Also, their views of what Christ and his apostles taught concerning the resurrection, are incomparably superior to those advocated by any other preachers. I wonder that all enlightened clergymen do not perceive that the incorruptible state which awaits all mankind beyond the grave, is represented by the sacred writers as forever inaccessible to sin, pain and mortality.

But I love the Unitarians as much as I do the Universalists. I know little of either except what I have gathered from their publications. The "Christian Register" and "Christian Examiner" come to me regularly. Their perusal, along with your paper, is one of my richest entertainments.—Channing's and Dewey's discourses are my manuals. I have read them so often, so attentively, and with so much delight, that I can almost repeat them by heart. Without the aid of the Unitarian writings, I could not have accomplished what little has been done by me for the cause of Christ in this city. No words can express my sense of obligation to these distinguished productions. I have derived the greatest advantage from that part of them which relates to the peculiarities of Calvinism, the inspiration of the Scriptures, and Biblical criticism.

True, there are some marked points of difference between the sermons and books put forth by the two denominations. But these diversities are, I think, happily adapted to the multifarious tastes and wants of our religious communities. We could not well dispense with them. It has been said that God loves variety: he has been pleased to inspire the human mind with the same sentiment. What displeases one is gratifying to another. Some admire plain and simple compositions, that are easily understood by the most superficial readers. There is another class who require metaphysical refinements, recondite reasonings, intricate and far fetched trains of thought. I do not see why Christianity may not be so served up as to suit the intellectual capacities of all who embrace it in sincerity. However these things may be, I cannot help feeling that the two denominations should be as closely joined together in the bond of peace, as they are in creed and in noble efforts to spread around them the intelligence, freedom and virtue of a pure Christianity.

It is one of my strongest convictions, that the Unitarians of New England would augment their influence and usefulness immeasurably by taking a calm, united and decided stand against the horrid doctrine of endless misery. I am sure that such a course would be attended with the most auspicious results to the interests of pure Christianity throughout the Great Valley. During the twenty-eight years of my residence on the Mississippi, I have not met a single Unitarian, either of the clergy or the laity, who believes in eternal punishment. I suppose it is universally repudiated by this denomination at the North. (But on this subject I may have been misinformed.) Why, then, do they not say so in their preaching and various publications?—Against the other wide-spread, popular corruptions of Christianity, they have written and circulated the most convincing and eloquent arguments. Why, then, have they so extensively connived at a dogma more derogatory to the honor of the Supreme Father, and more repugnant to the teachings of his Son, than any other which the human mind has ever entertained? Atheism is incomparably less shocking to the enlightened intellect and generous hear, than the blasphemous doctrine of God's infinite wrath. I rejoice in the belief that every Unitarian clergymen in the Union, is able most cordially to subscribe to the correctness of this assertion. If the Unitarians would unite heart and hand with the Universalists in opposing this dreadful error, it would soon be driven forever from our American churches, and they would shine forth "fresh as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." My most earnest prayer to Heaven is, that this glorious consummation may soon be realized. The Unitarian ministers of New England are among the greatest, best and purest spirits of our age. They must have had reasons for the course which they have heretofore pursued respecting this particular, which one separated from them so widely as I have been, cannot even divine. Every Orthodox clergyman that I have conversed with on the subject, for the last ten years, has acknowledged, that a belief in endless misery never made a man love God—never made a solitary Christian.

Yours, &c., T. Clapp.
New Orleans, May, 1849.

## NEW PUBLICATIONS.

Sacred Rhetoric; or, Composition and Delivery of Sermons. By Henry J Ripley, Professor of Sacred Rhetoric and Pastoral Duties in the Newton Theological Institution To which are added Hints on Extemporaneous Preaching, by Henry Ware, Jr., D. D. Boston: Gould, Kendall & Lincoln, 59 Washington Street. 1849.

Professor Ripley, under the two general divisions mentioned on the title-page, treats of the subject of a sermon, the collection of materials, their selection and arrangement, the constituent parts of sermons, specimens of text-sermons, general characteristics, style and delivery. These are clearly and succinctly presented, and judiciously discussed. The volume has the qualities of comprehensiveness, brevity, and unity, and as a single manual has advantages over any other that we know. Dr. Ware's "Hints," appended to the volume, are in the happiest vein of their gifted author; and we wish an attempt might be made more thoroughly to practice on them. The late Hon. Jeremiah Mason once remarked to us, that it was in the power of every young man of respectable talents to become a good extemporaneous preacher—"and you may rely upon it," he added, "they would be more acceptable to their hearers." Dr. Beecher once remarked in our hearing, "Write much that you may extemporize well, and extemporize much that you may write well." To form an extemporaneous preacher, there is nothing within the compass of literature so serviceable as Dr. Ware's Hints.

The Practical Elocutionist; or the Principles of Elocution rendered easy of Comprehension, with rules for the use of each element of oral expression, practically illustrated in a systematic course of exercises. Designed for Common Schools and Academies. By Henry B Maglathlin, A. M. Boston: Robert S. Davis. 1849. 12 mo. pp. 56.

The National Speaker; containing Exercises, original and selected, in Prose, Poetry, and Dialogue, for Declamation and Recitation; and an Elocutionary Analysis, exhibiting a clear explanation of principles, with rules for each element of oral expression, practically illustrated in a systematic course of lessons. By Henry B. Maglathlin, A. M., author of "The Practical Elocutionist" Boston: Robert S. Davis. 1849. pp. 324. 12 mo.

Mandeville's Series. Primary Reader; designed for the use of the youngest children in our Schools. By Henry Mandeville, D. D., Professor of Moral Science and Belles Lettres in Hamilton College, New York. New York: D. Appleton and Company, 1849. pp. 66.

Mandeville's Series. The Second Reader. [&c., &c.]

The Elements of Reading and Oratory. By Henry Mandeville, D. D. Professor &c. A new revised edition. New York: D. Appleton & Co. [&c.]

A Treatise on Algebra, for the use of Schools and Colleges, by S. Chase, Professor of Mathematics in Dartmouth College. New York: D. Appleton & Co 1849. 12 mo. pp. 335.

The Classic French Reader, For advanced students, or, Beauties of the French Writers, Ancient and Modern By Alain de Fivas, Author of "An Introduction to the French Language." With a Vocabulary, French and English, of all the words and idioms contained in the work. By J. L. Jewett, Editor of "Ollendorf's New Method of Learning French." New York: D. Appleton &. Company. 1849. pp 338. 12 mo

The titles of these books sufficiently, and we think justly, explain their character; they have high recommendations; and are all got up in excellent style. The volumes published by D. Appleton, & Co., can be obtained at Crosby & Nichols'.

Littell's Living Age.

No. 268 commences a new volume. The proprietors of the *Daguerreotype* have transferred their interests to Mr. Littell, believing,—as doubtless it is a fact,—that a single work of the kind is all that is needed, and that the Living Age amply as well as judiciously meets that want.

The Cholera: its Cause, Prevention and Cure. By Charles Richardson, M. D. New York. D. Appleton & Co. Pamphlet, pp. 32.

Some facts and considerations worth publishing.

The New Church Repository.

We have neglected to apprise our readers that Prof. Bush's Periodical, which was suspended for a season, is again issued, dating back from where it stopped in January last. It is needless to say that we entertain a high sense of the value of Prof. Bush's labors. In the peculiarities of Swedenborgianism we have differently *flavored* fruit, with fibrous matter and rind that prove indigestible to ourselves. Still the fruit is from the tree of life. Professor Bush has occasionally given us, in his Periodical, translations from Swedenborg's Spiritual Diary.—We hope he will complete the translation.

The Nursery Book for Young Mothers. By Mrs. L. C. Tuthill. New York: G. P. Putnam, 155 Broadway. 1849.—*16 mo. pp.* 205.

An exceedingly lively and useful little book. It reaches some *crying* evils. We herewith perform our part in installing Mrs. Tuthill over every nursery in the land, and would confidently expect a better race of human beings to come forth under her directions.

Hunt's Merchants' Magazine and Commercial Review. Vol. 20. June 5. 1849. No. 6.

Hunt's Magazine for June, which we have received from Crosby & Nichols, contains a biographical sketch and fine engraved mezzotint of Thomas P. Kettell, proprietor of the Democratic Review.

The North British Review for May, and Blackwood for June, were laid punctually on our table as usual, by T. Wiley Jr. The leading article of the former is a review of Morell's Philosophy of Religion, (we anticipated an abler article than we find,) which is followed by articles (some of them very fine,) on Henry Vaughan's Poems, Ragged Schools, Mr. St. John's Sporting Tour in Sutherlandshire, David Scott, the Buonaparte Family, Voyage and Shipwreck of St. Paul, Layard's Nineveh, Temporal Sovereignty of the Pope, and the Registration Bill. Blackwood has special attractions in *Dies Boreales* from "Christopher North"—companion to the *Noctes Ambrosianæ*—also in fourteen chapters of the Caxtons, and in articles on Hungary and Austria.

New Englander for May.

We failed to receive our copy of the May number of the New Englander until last week—which was laid on our table by Rev. Mr. Sheldon, travelling agent, whom we very sincerely commend to our readers in his efforts to obtain new subscribers. Always excepting our own *Christian Examiner*, no popular periodical in the land is more able than the New Englander, and never more true to its motto,—Nullius addictus jurare in verba magistri—which may be freely translated, Pledged to swear to the creed of no master.

The Alexanders of Princeton. Rev. J. W. Alexander of Duane St. Church, New York, having accepted the appointment of Professor of Ecclesiastical History in the Princeton Theol. Seminary, there will be the father and two sons in that institution. Rev. Dr. Miller will remain Professor Emeritus, and receive his salary.

☞ The Unitarian Society in Bolton have invited Rev. J. J. Putnam to become their Pastor.

The Polanen Chapel. We have received no intelligence more gratifying, for a long while, than that the ground has been broken for the foundation walls of a Unitarian Church, in the city of Bridgeport Ct. through the Christian zeal and generosity, equalled only by her intelligence, of the excellent woman whose name it is to bear. The Christian Inquirer adds to the item which it publishes from the *Bridgeport Farmer*, that the corner stone was laid on Thursday of last week by Rev. Mr. Farley of Brooklyn, who has from the first taken a lively interest in this enterprize, and to whom this society will not be the first to be much indebted for its rise to his ever active zeal.

☞ The Society at Somerville, on the 17th of June inst. passed a unanimous vote to invite Rev. Mr. Pope of Kingston to become their pastor.

☞ The Society at Calais have made an engagement with Rev. Henry Giles to preach to them for a year.

☞ At a recent meeting of the Unitarian Society in Medford, it was voted to extend an invitation to Rev. John Pierpont of Troy N. Y. to become their pastor.

☞ M. Vattemare, who in his efforts to promote the national interchange of literature between his own and other countries, is fulfilling a mission of immense importance both to civilization and mutual national peace, proposes to place in the American Library at Paris, a sample of all American Newspapers, entitled—

A Collection of American Newspapers
Presented to the City of Paris
By the Journalists of the United States,
July 4th, 1849.

In pursuance of this object, he has the aid of B. P. Poore Esq., of the *Boston Daily Bee*—and requests all editors or publishers of papers to send one copy of their paper published on or near the 4th of July, addressed to the *Daily Bee*, Boston.

☞ We perceive that at a recent large meeting, in Gloucester, of the friends of temperance, a beautiful silver vase was presented to Rev. Mr. Waite for his able, faithful and fearless advocacy of teetotalism in that place. The vase had the following appropriate inscription, viz:

Presented to
Rev. Josiah K. Waite
by Magnolia Div. S. of T., and other friends
as a tribute of respect for his character,
and a deep sense of the value of his
services in the cause of Temperance.
1849.

[Mass. Cataract.

## GENERAL INTELLIGENCE.

A Convention of delegates from the several counties in Kentucky assembled at Frankfort, at the Capitol in that city, on Wednesday, Wednesday evening, and Thursday of Apr. 25th and 26th, to consider the proper course to pursue in the approaching canvass for members of the Convention called to amend the constitution. The *Frankfort Commonwealth* contains a very full report of their proceedings. A committee of one from each county was appointed to report resolutions expressive of the cause of meeting. Among the members of this committee were Rev. Messrs. W. L. Breckenridge, R. S. Breckenridge, John C. Young, also Cassius M. Clay Esq. We will publish the resolutions, —preceding them with expressions of sentiment from several of the members of convention.

Thomas M. Smith, of Louisville, said he was born a slaveholder—had owned as a fiduciary, and in his own right, a large number. He began in early life to believe there was something unnatural in the relation of master and slave; and that opinion has grown and strengthened with his manhood and old age. The institution has been to me a source of deep personal injury in more aspects than one. At 20 years of age, I became a member of a most respectable and influential Christian denomination. I have loved that honored old church; but alas, it has been torn and divided, and the bonds of union and fellowship which bound brother to brother, in that organization, have been rudely snapped by the influence of a controversy about Slavery. The severance of those old ties, was deeply painful to me; yet I could not leave my church for Slavery! I stood by her in spite of Slavery!

And I have long and anxiously looked for the coming of that glorious day, when my State—Kentucky—bright, glorious, noble Kentucky—shall rise in the majesty of her strength and proclaim herself free from this terrible curse of Slavery—a curse which our forefathers in an evil hour fastened upon us. I am proud to say that I am from a city, the commercial metropolis of your State, where four-fifths of the people are for emancipation—a city whose people are ready and willing to use all honorable means to procure the extinction of Slavery.

James M. Todd, of Shelby, said: I was born in a slave State, and I feel no degradation in acknowledging that I was nursed by a slave. I confess I have never loved this institution of Slavery. I have felt that it has retarded immeasurably the onward, upward march of this great State. I believe we should this day have been, in the race of nations, far in advance of our present position, but for this institution.

From the character of our people, our slaves are rendered insubordinate and worthless, and their labor is comparatively unproductive. And these facts are becoming every day more and more apparent. Formerly, we went to the block to hire our slaves. Now we must look out the servant, and mildly ask, "My good boy, will you come and live with me?" They reply generally by the question, "Massa, what chance you give! Will you give Easter, Whit-Sunday, the 4th of July, big muster, last day of the election, a week at Christmas, all your old clothes before they are half worn, and several dollars in cash!" You reply, "I am too poor to do all these things"—the result is, you must look for a *slave* less exacting! If an unruly servant is flogged, he runs off, and you must expend nearly his whole value in his recovery, if, indeed, he is recovered at all. This is the true view of Slavery in Kentucky—considered in reference to its value as an institution for labor.

Our large farms in Kentucky are yearly extending in size. We are forced to extend them to make food for our young negroes. When our children grow up, we cannot divide our plantations. We are forced to keep them to sustain our servants, and the necessary result is that our sons are compelled to go to the far West, and our daughters die old maids!

Mr. Robinson, of Franklin, said:—There are but few who admire the Slavery of Kentucky; and with many of that few, it is a sentiment rather than a principle. Their birth-place is Old Virginia—there they spent their youth. Slavery was there, and everything in Virginia was perfect. You know, sir, the strength of this feeling among Virginians. The immigrant from even those portions of it which Slavery has desolated—from the eastern sand hills—where the people subsist one half the year on fish and oysters, and the other half on *past recollections*—amid all the fertility of the west—sighs for the sand hills and fish and oysters of old Virginia. With others this love of Slavery is neither a sentiment nor principle—they, from mere habit cry out against us, abolition! dunger to property!! and those who cry loudest are those who never had a negro to abolish; and unless their habits of industry shall vastly change, never will; while the largest portion raise the hue and cry merely for political effect, and for fear of mere party interests."

Judge Monroe reported from the committee on resolutions (see below.) Rev. W. L. Breckenridge, of Louisville, a member of that committee expressed his dissent from the report on the ground that a majority of the committee seem to desire no action for emancipation by the Convention, and therefore he differed from them. His purpose was to secure, if possible, a vote—an expression of the opinion of this Convention as to the propriety of fighting for a *clause in the Constitution* emancipating the slaves of the State. And he would therefore add to the first resolution:

"But that it ought to be removed under the new Constitution, by some scheme of gradual emancipation and colonization engrafted thereon.'

Geo. M. Bedinger, of Boone, was a member of the committee and dissented from its report. It is unquestionably the desire of my people, said he, that there should be some provision in the new constitution in favor of emancipation. We want some ground to stand upon from which we can make a bold and resolute fight. A pro-slavery candidate for the Convention in Boone, has already gone so far in opposition to our proposition, as to avow himself for an *open clause* in the new Constitution, *except as to Slavery*, which seals our fate forever. Such men must be met by bold, intrepid measures, with a plan promising some present relief.

Judge Monroe did not think the amendment ought to be adopted.

The truth is, we have now no general or special plan upon which we can agree. The gentlemen of Louisville or Jefferson, may be far in advance of us. The amendment may suit them—it would destroy us. *I am for emancipation with colonization, and not otherwise*—nor will I vote for any man or advocate any plan which contemplates emancipation without colonization.

C. M. Clay, of Madison, said he had differed from the committee in their chamber, and must now apologise for forsaking his friends and going over to the committee. If I have a fault more prominent than another, it is my enthusiasm or rashness. My feelings are with my Louisville friends; if I were alone I should no doubt take their ground, but co-operating with others, my judgment tells me I must yield to that maturer and better judgment of the majority. Out of defence to the manifest will of the majority I shall support the report of the committee. If the report of the committee is the very best we can do, it is our duty to be content and make the most of it. We do not yield our principles—we still battle for them, if not in a strait line, we go the safest and what is deemed the best route. I shall follow the example of Dr. Franklin on a memorable occasion, when he declared, "If that doctrine does not give all. I want, it gives all I can get, and I shall give it my hearty support."

Rev. R. J. Breckenridge said: The true question is, which is the wisest and most hopeful of all the plans for the accomplishment of the end we have in view? It is I believe, a hopeless task to strive to get a specific plan engrafted in the new Constitution; but it is, I verily believe, a most promising and hopeful task, to look to the plan by action hereafter through the Legislature. Let us struggle to make the policy since 1833, the policy of the State in all future time, and to provide in the new Constitution, for the adoption of such a plan as may be deemed wisest by the Legislature. Is it not indeed as bold, to demand the right to do the thing at a proper time and in a proper way, as it is to demand the right that it shall be done at once in the Constitution? It is infinitely more easy to attempt to carry out the plan proposed by the committee, than to move 140,000 voters *now* to the proposed amendment to the Constitution. Fifty years ago our fathers had this question up before them; it is now re-produced, and we come again to its consideration. Let us so act in regard to it, that we may transmit to our posterity, as we have received it, the most inextinguishable hatred of, and hostility to, this most atrocious of all human institutions.

The discussion was pursued on Wednesday evening, and on Thursday A. M. The vote was finally taken on the resolutions which, as amended, read as follows:

The vote was taken upon the resolutions, as amended, which read as follows:

1. Believing that involuntary and hereditary Slavery, as it exists by law in this State, is injurious to the prosperity of the Commonwealth, inconsistent with the fundamental principles of free government, contrary to the natural rights of mankind, and adverse to a pure state of morals, we are of opinion that it ought not to be increased, and it ought not to be perpetuated in the Commonwealth.

2. That any scheme of emancipation ought to be prospective, operating exclusively upon negroes born after the adoption of the scheme, and connected with colonization.

3. That we recommend the following points to be insisted on in the new Constitution, and that candidates be run in every county in the State favorable to these or similar constitutional provisions: 1. The absolute prohibition of the importation of any more slaves in Kentucky: 2. The complete power in the people of Kentucky to enforce and perfect, in or under the new Constitution, a system of gradual prospective emancipation of slaves.

4. The Convention confines its recommendation to the question of Slavery, and makes no expression of opinion on any other topic.

They were adopted with but one dissenting voice.

In the midst of so many rumors and counter-rumors, we have not been able to know on a certainty, until quite recently, that Hon. Abbot Lawrence has both received and accepted the appointment of Minister to England. A son of ex-governor Davis has been appointed Secretary of Legation.

Progress of Free Communions in England.—Mr. Norton also says:

Formerly, members were excluded from communing after remonstrance with independent or other churches; now, such a thing is not heard of. Mr. Evan's church, in John-st., and Mr. J. H. Hinton's in Devonshire square, London, re-Pædobaptists to *full* membership. Dr. Steane's church receives them only to the Lord's supper. He himself is said to approve of mixed-membership. Dr. Cox's church receives them, I believe, only to the Lord's Supper, but he has on various occasions shown his approval of mixed membership.

Mr. N. relates a singular expedient for overcoming scruples. In one church, there are *two administrations* of the Lord's supper, monthly: one for the members and Baptists only, the other for Pædobaptists also, and all the members who like to join.

Letitia S. Blaisdell. The New Hampshire Legislature has commuted the punishment of death in the case of this individual into imprisonment for life by a unanimous vote.

Henry Clay Repudiated by Slaveholders.—The following must be put among the signs of the times:

At a meeting of the citizens of Trimble Co., Kentucky, held on the 29th ult., at the Courthouse in the town of Bedford, *without any* distinction of party, the following resolutions, offered by John Robert, Esq., a Whig, were adopted.

"Be it farther Resolved, that the doctrines published to the world by the Hon. Henry Clay, in relation to emancipation, are calculated, if carried out, not only to violate the constitutional rights of this Commonwealth, but greatly to injure the condition of the slaves by corrupting them.

"Be it farther Resolved, as the sense of this meeting, that the opinions of the said Henry Clay, now made manifest upon the subject of abolition or emancipation, that he is no longer deemed a fit instrument to carry out the wishes, and defend the rights of the good people of this Commonwealth in the Senate of the United States, and therefore, as the first act of the next Legislature of Kentucky, he, the said Henry Clay, should be formally requested to resign his seat in the Senate of the United States."

☞ SNNDAY SCHOOL MEETING AT COHASSET. The Annual Convention of the Teachers of the Sunday Schools connected with the Plymouth and Bay Association, will be held at the Meeting-House of the Rev Mr Osgood in Cohasset, on Wednesday, the 11th day of July next, at 10 o'clock, A. M. All friends of the Sunday School are invited to be present.
Plymouth, June 30, 1849.

☞ CINCINNATI. The members of the Massachusetts Society of Cincinnati, are hereby notified that their Annual Meeting will be held at the United States Hotel on Wednesday, July 4th next ensuing, at ten o'clock, A. M., for the choice of Officers and transaction of business. A punctual attendance is requested.

The Standing Committee are notified to meet at the same place at 9 o'clock.

Members of other Societies of Cincinnati, who may be here are respectfully invited to dine.

Dinner at 2½ o'clock.

THO'S. JACKSON, Sec'ry.
Boston, June 9th, 1849.

☞ THE MIDDLESEX NORTH ASSOCIATION, will hold their next meeting at Rev. Mr. Doggett's in Ashby, on Tuesday, July 3d, at 10 o'clock, A. M.

Theme; In what light are we to regard the Old Testament. JOS. C. SMITH, Scribe.

N. B. Members will observe the change of time. Those desirous of going by Railroad, will take the first train at Groton Junction for West Townsend.
june30

☞ FLORAL PROCESSION. The Teachers and Pupils of the Warren Street Chapel are making arrangements for their Annual Floral Procession, Exhibition and Sale on the 4th of July.

The Sunday Schools of the city and vicinity, and their friends generally, are most earnestly and respectfully invited to contribute Grasses, Flowers, Bouquets, Baskets and Decorations.

A Tract in acknowledgment of the favors of last year will be published in a few weeks, and another for this year before Winter.

Donations forwarded to the Chapel, on or before the afternoon of the 3d instant, will be most gratefully received.

Delegations are cordially invited to join the Procession, from the Public Schools and Sabbath Schools.

The whole will be formed at the Chapel at 7 A. M., on the 4th and proceed at 8 o'clock through Warren, Tremont, Park, Beacon and Charles Streets to the Public Garden, where the Sale will be held with Music and Recreation throughout the day.
june30 C. F. BARNARD.

## MARRIAGES.

In this city, 20th inst, by Rev Dr Gannett, William H. Rogers, Esq. of the University of Virginia, to Miss Emma Savage, eldest daughter of Hon. James Savage of Boston.

21st inst, by Rev Dr Young, Mr John C. Wetherell to Mary Minot, daughter of John W. Bradlee, Esq.

In Roxbury, 23d inst, by Rev Dr Putnam, Mr John D. Wilson to Mary, youngest daughter of the late George Barker, Esq., of Boston.

In East Cambridge, 20th inst, by Rev Mr Perkins, Hon Cromwell Leonard of Norton, Bristol County, to Miss Harriet Morse, youngest daughter of the late Dr. Caleb Morse of Moultonbrough, New Hampshire.

In Pembroke, on Sunday, 17th inst, in the Congregational Church, by Rev Mr Smith, Mr John W. T. Stodard of Boston to Miss Julia Collamore, daughter of Horace Collamore, Esq., of P.

In Pine Grove, Hadley 13, by Rev Rufus Ellis, Mr Alfred Belden of East Whateley to Miss Marianne, daughter of Hon. Chas. P. Phelps.

In New Orleans, Lt. Col B. Bragg, U. S. Army to Eliza B., daughter of the late R. G. Ellis.

## DEATHS.

In this city, 23d inst, Mrs Mary L., widow of the late Joseph Lovering, 75.

17th inst, Miss Lucy A. Wales, 21, step-daughter of Nicholas Laud.

17th inst, Mrs Nancy, widow of the late William Fenno, 74.

23d inst, John Bryant, eldest child of Joseph Story and Sarah S. Fay of Savannah, Ga.

25th inst, Mr Curtis Guild, 49.

In Brighton, 24th inst, Miss Mary H. Thacher, 66.

In East Needham, 21st inst, Lemuel Albert Pratt, 41.

In Stoughton, 22d inst, Mrs Frances Spear, 49, wife of Rev Chas Spear of this city.

In Newport, R. I., Jonathan Barley, Esq., formerly of Charlestown, Mass., 83.

In Peterboro', N. H., Dr Geo. H. Ingalls, formerly of Proctorsville, Vt., 44.

In Windsor, Vt., 19th inst, Mr Sewell F. Belknap, 33, the well known railroad contractor. Mr B. was contractor for the Eastern, Worcester, Vermont Central and other Railroads.

In St Louis, June 12th, Charlotte Gallison, only daughter of Edward Holden.

22d June, Sarah Singleton, daughter of Henry Singleton and wife of Edward Holden.

100 GREENWOOD'S HYMNS, newly and handsomely bound in black morocco, will be sold low. Also, a supply of the same collection, second hand, copies in good order, for sale very low.
CROSBY & NICHOLS,
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A NEW HYMN BOOK.
HYMNS for the Sanctuary, compiled by a Committee of the West Boston Society.
Copies furnished for examination.
Published by
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CHURCH CHANDELIER FOR SALE.
THE large "Cut Glass Chandelier" property of the Bulfinch Street Society, will be sold at a great bargain, it is of large size containing 30 lights, in perfect order with superior cord, weight, &c.
Apply to J. FRANCIS KIMBALL,
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Boston, June 30, 1849. 3t

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1. Maiden and Married Life of Mary Powell—Sharpe's Magazine.
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7. A Letter from the Diggins—Sunday Times.

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☞ This Number commences a New Volume.

Published once a Week at $6 a Year—by E. LITTEL & CO., corner of Tremont and Bromfield streets.
june30 1t

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, NO. CLIV., for July, 1849.

Edited by Rev. George Putnam and Rev George E. Ellis,

Contents.

Art. I. Discovery of the Ancient Nineveh.
II. Religious Parties and Movements in France.
III. The Massachusetts Legislature, and the "College of the Holy Cross."
IV. Narratives of Fugitive Slaves.
V. The Nemesis of Faith.
VI. The Earth and Man.
VII. The Nature and Importance of our Theology.
VIII. California.
IX. Notices of Recent Publications.
X. Religious and Literary Intelligence—Obituary—Obituary.

A New Volume of the Examiner under the editorial charge of Rev. George Putnam and Rev. George E. Ellis, commences with this number.

The Examiner is published once in two months in numbers of one hundred and forty four pages each, at four dollars a year. Extra pages are given in almost every number. This number for July contains *twenty extra pages*.

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William Hales, } Agents to the Company
Samuel Page. }
june30 1y No. 5 Merchant's Exchange, Boston.

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COLD SALT WATER BATHS,
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now in great demand, and of course not to be found in any of the old stocks.
The reputation for selling RICH GOODS at *extraordinary bargains*, was firmly established by our great annual sales of 1848 and '49, and it will be sustained on this occasion, AT ANY SACRIFICE.
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SUMMER RETREAT AND FAMILY SCHOOL.
THE residence of the late Dea. J. Sullivan, (Germantown,) Quincy, will be open for the reception of Boarders the coming season.
The location is particularly favorable for the healthful recreation of children, or invalids seeking the benefits of sea air and bathing, without the excitements commonly connected with public watering places.—Several individuals, or a few small families can be accommodated. Engagements may be made immediately, and the rooms will be ready to be occupied from the *first of May till October.*
The Family Boarding School in operation there for several years past, will be continued for a limited number of children, who may receive instruction in Music, Drawing, Painting, and other common and higher branches, as formerly. Board for scholars, and instruction in English studies, $2 50 per week.—Additional charge for Music and other branches.
Daily communication with Boston by Stage and Railroad.
Information concerning the location, &c., may be obtained of Mr. J. W. Sullivan, 23 Long Wharf; of Capt. T. V. Sullivan, 3 Sewall Place; and of Mr. Wm. Blake, 47 Allen Street, Boston.
Application may be addressed to Misses Sullivan, Quincy, Mass.
REFERENCES.
Rev. William Hague, Dr. George C. Shattuck, Dea. S. G.

## THE POET'S CORNER.

### THE LONGEST DAY.

ADDRESSED TO ——, BY WM. WORDSWORTH.

Evening now unbinds the fetters
Fashioned by the glowing light;
All that breathe are thankful debtors
To the harbinger of night.

Yet by some grave thoughts attended
Eve renews her calm career;
For the day that now is ended,
Is the longest of the year.

Laura! sport, as now thou sportest,
On this platform light and free;
Take thy bliss, while longest, shortest,
Are indifferent to thee!

Who would check the happy feeling
That inspires the linnet's song?
Who would stop the swallow, wheeling
On her pinions swift and strong?

Yet at this impressive season,
Words which tenderness can speak
From the truths of hourly reason,
Might exalt the lowliest cheek;

And, while shades to shades succeeding
Steal the landscape from the sight,
I would urge this moral pleading,
Last forerunner of "Good night!"

Summer ebbs;—each day that follows
Is a reflux from on high,
Tending to the darksome hollows,
Where the frosts of winter lie.

He who governs the creation,
In his providence, assigned
Such a gradual declination
To the life of humankind.

Yet we mark it not;—fruits redden,
Fresh flowers blow, as flowers have blown,
And the heart is loth to deaden
Hopes that she so long hath known.

Be thou wiser, youthful Maiden!
And when thy decline shall come,
Let not flowers, or boughs fruit-laden,
Hide the knowledge of thy doom!

Now, even now, ere wrapt in slumber,
Fix thine eyes upon the sea
That absorbs time, space and number;
Look thou to Eternity.

Follow thou the flowing river
On whose breast are thither borne
All deceived and each deceiver,
Through the gates of night and morn;

Through the year's successive portals;
Through the bounds which many a star,
Marks, not mindless of frail mortals,
When his light returns from far.

Thus when thou with Time hast travelled
Toward the mighty gulf of things,
And the mazy streams unravelled
With thy best imaginings;

Think, if thou on beauty leanest,
Think how pitiful that stay,
Did not virtue give the meanest,
Charms superior to decay.

Duty, like a strict preceptor,
Sometimes frowns, or seems to frown;
Choose her thistle for thy sceptre,
While thy brow youth's roses crown.

Grasp it;—if thou shrink and tremble,
Fairest damsel of the green,
Thou wilt lack the only symbol
That proclaims a genuine queen;

And ensures those palms of honor
Which selected spirits wear,
Bending low before the Donor,
Lord of heaven's unchanging year!

## MISCELLANEOUS.

### THE TWO HETERODOX CATECHISMS.—THE MARTYR JOHN BIDDLE.

[From the Cambridge Chronicle.]

The Antiquary has lying before him, while writing this communication, two *heretical catechisms*, which were published in England during the session of the same Parliament which called into existence the "Westminster Assembly of Divines," and which authorized and enforced its decrees. The first is called, "The Racovian Catechism." It was orginally published in Poland, and was, in 1652, translated and published in the English language. It contained among other doctrines which were deemed heretical, the following, relating to baptism: *"There is no command for, nor example of, infant baptism in the Scriptures. Nor is sprinkling, baptism, since this cannot be without the immersion and ablution of the whole body in water."*

The Parliament resolved, April 2d, 1652, "That this book doth contain matters that are blasphemous, erroneous and scandalous.

*"Resolved*, That the Sheriff of London and Middlesex be authorized and required to seize all the printed copies of the book called the Racovian Catechism, wherever they shall be found, and cause the same to be *burnt* at the old Exchange, London, or in the new palace at Westminster on Tuesday and Thursday next." *

The other work—being one of the few copies which were saved from the flames—is entitled: "A two-fold Catechism; the one simply called a Scripture Catechism, the other a brief Scripture Catechism for Children. * * * By John Biddle, Master of Arts of the University of Oxford; London, 1654."

The answers to all the questions were given in the precise language of the Bible. Yet the learned divines and members of Parliament feared that the little book might teach the Unitarian heresy. They ordered that it be *burnt by the common hangman*, and the author be *imprisoned*.

When Cromwell dissolved the Long Parliament, Biddle was sent at liberty. But he could not be made to conceal the truths which he held to be divine, and he was again thrown into prison. There is no portion of the Protector's history which leaves on my mind so unfavorable an impression of his character, as his conduct when first requested to liberate Biddle. "Would you have me *displease the people* for such a lousy, silly fellow?! There let him lie;" was his answer to Thomas Firman, when he applied for the release of his friend.†

This was said by Cromwell, of a man eminent for his piety and learning; one whose respect for, and knowledge of the sacred Scriptures, was so great that he committed to memory and could repeat readily nearly the whole of the New Testament, in Greek, as well as in his vernacular tongue. He died a martyr to the truth; his death having been hastened by the sufferings of his imprisonment.

Had Biddle lived a century earlier, his body would undoubtedly have shared the fate of his book. Surely, then *some* advance had been made in the principles of toleration.

But this same Parliament, at the very time when they were deliberating upon the catechism, and only a few weeks before they finally ordered it to be generally used, passed a law against heretics, of which Neal, the Orthodox historian of the Puritans, says:—"This was one of the most shocking laws I have met with in the restraint of religious liberty, and shows that the governing Presbyterians would have made a terrible use of their power, had they been supported by the sword of the civil magistrate." The following account may be found in Neal's History of the Puritans, 8vo London edition, 1837; p 509:—

"The ordinance is dated May 2, 1648, and ordains 'That all persons who shall willingly maintain, publish or defend, by preaching or writing, the following heresies with obstinacy, shall upon complaint, and proof, by the oaths of two witnesses before two justices of the peace, or confession of the party, be committed to prison, without bail or mainprize till the next gaol delivery; and in case the indictment shall then be found, and the party upon his trial shall not abjure his said error, and his defence and maintenance of the same, he shall suffer the pains of death, as in the case of felony, without benefit of clergy; and if he recant or abjure, he shall remain in prison till he find sureties that he will not maintain the same heresies or errors any more; but if he relapse, and is convicted a second time, he shall suffer death as before.'"

One of the heresies named in the ordinance above, was:—

"That the Father is not God, that the Son is not God, that the Holy Ghost is not God; or that these three are not one eternal God; or that Christ is not God equal with the Father."

"The ordinance proceeds to specify some other errors of less demerit, and says, 'that whosoever shall maintain and defend them shall, upon conviction by the oaths of two witnesses or by his own confession before two justices of the peace, be ordered to renounce the said errors, in the public congregation of the parish from whence the complaint comes, or where the offence was committed; and in case of refusal, he shall be committed to prison till he find sureties that he shall not publish or maintain the said error or errors any more.'" Among these errors are the following:—

"I. That all men shall be saved.

"II. That the baptism of infants is unlawful or void.

"III, That all use of arms, though for the public defence, (and be the cause never so just) is unlawful."

There were sixteen errors named; but enough have been given to show that the Baptists, Universalists and Quakers, were threatened with imprisonment, and the Unitarians with death.

I can never open a Primer and look upon the picture and the account of the death of John Rogers, and then turn to the Assembly's Catechism, without feeling that our children are cheated out of a part of the truth respecting persecutions for conscience' sake, whilst nothing is said about the suffering of the holy men who were persecuted by the Presbyterians, a hundred years after the death of Rogers, at the same time and by the same men who prepared the catechism. There should be a picture of a prison, with John Biddle, the Unitarian, looking through the iron gratings, as well as of John Rogers, the Trinitarian, at the stake. Let us have *both or neither*. If children are taught to hate popery because papists burnt Rogers, should they not also know the truth concerning the Presbyterian authors of the Assembly's Catechism!

THE ANTIQUARY.

Cambridge, May 2, 1749.

ADDENDA.—LEARNING THE CATECHISM IN OLDEN TIME A PENANCE. An anecdote was given in one of the articles on the New England Primer, showing that the catechism was sometimes inflicted as a penance by the early Puritans. In that case the boy had his choice of the catechism or the prison; and the record did not show which of the two he chose.

"A Sketch of the history of Newbury, Newburyport, and West Newbury, from 1635 to 1835. by Joshua Coffin, contains on page 52, the following account, which confirms my previous impression concerning the use which was sometimes made of these little manuals."

"Thomas Scott upon his presentment is fyned ten shill ngs unless he learn M. Norton's chatachise by next court."

The records of the court do not state the nature of the offence which induced the court to inflict the "*chatachise*" on the offending brother, or its value in money. It appears, however, that he chose rather to lose the money than to take the "chatachise," as the records of the "next court" inform us that "Thomas Scott not appearing to make known that he had learned Mr. Norton's chatachise, his fyne is to be taken."

Another anecdote from the same work, page 265, will show in what light Sunday schools were regarded by the pious people of Newburyport, on their first establishment in this country, fifty years ago:

"In the Newburyport Herald of January 12th, of this year, [1791,] I find an account of the establishment of Sunday schools in Philadelphia, by some benevolent persons in the city, with this comment: 'Pity their benevolence did not extend so far as to afford them tuition on days when it is lawful to follow such pursuits, and not thereby lay a foundation for the profanation of the Sabbath.'"

Truly, times and opinions change, but truth, never. Now, the parents who keep their children away from the Sunday school, are the ones who are supposed to "profane" the Sabbath.

Everything is now done to render the study of the catechism as pleasant and attractive as possible. The Massachusetts Sabbath School Society have prepared a large and elegant diploma, or certificate, to be signed in due form by the ministers superintendent and teacher, and presented to each child who commits to memory the Assembly's Shorter Catechism.

This diploma, it is supposed, will be of immense value, to the boys particularly, in securing good situations with pious employers. There are *some persons* who would require no better evidence that a child had been trained up in the way he should go, than a certificate of the fact that he had committed to memory this catechism.

THE ANTIQUARY.

Cambridge, June 6, 1849.

† Rees' Historical Introduction to the Racovian Catechism. London, 1818. Page 80. As this book contained other heretical doctrines, it is not known that the one selected above was the most objectionable; but it is known that this doctrine alone would have caused the imprisonment of the author, and the burning of the book.

‡ Kennett's History of England, Vol. III, page 196.

### THE RIVER JORDAN.

BY REV. J. P. DURBIN, D. D.

With the exception of the environs of Jerusalem, there is not on earth any scenery that awakens such varied and deep emotions in the Christian heart, as the scenery of the Jordan.—Its relation to the most sacred mountain world; the successive grandeur, beauty, and oppressive gloom of its banks, the sacred memories of divine events in the remotest antiquity, the recollection of heroic deeds done upon its borders, and its connections with the life of the Savior, may well invest it with wondrous interest to the intelligent Christian, and with overmastering superstition in the heart of him who is of an ignorant and implicit faith. From its source to its termination, it is written all over with deeds which lie at the foundation of society, and illustrate the wonderful Providence of God towards man.

A glance at the map will show that in the original formation of the earth, a vast mountain range stretched from the Lebanons on the north to the Indian Ocean on the south. Those subterranean fires which upheaved it, subsequently cleft it lengthwise, beginning at the foot of Mount Hermon at the north, and extending southward to the Straits of Babelmandel. In this deep cleft, which the Arabs to this day call the Ghor or chasm, lay the Jordan, the Dead Sea, the Wady Arabah, and the eastern arm of the Red Sea, and each side throughout the whole length is bordered by precipitous mountains.

It is the upper regions of the Jordan, above and around the Lake Gennesareth, and the lower portion of it near the Dead Sea, that have such intense interest to the Christians. The snow waters of Mount Hermon, percolating through the rock formations on the southern slopes, collect into ponds or little lakes, from which rivulets flow southward and concentrate in a small lake called Huleh, some seven miles north of Gennesareth. They enter this little lake by two streams running nearly parallel through a morass. The eastern one gushes from the rocky cavern of Baniss. This is the Jordan. The chrystal waters flow from a cave still dignified by the name of a heathen deity (Pan,) to whom the fountain was consecrated, and whose memorials may still be traced on the impending cliffs.

From the little lake of Huleh, (which is the *Merom* of the Bible,) the Jordan runs southward about seven miles, and then expands into the Lake Gennesareth, which is about twelve miles long by seven broad. Its clear, sweet waters, lie deeply sunken amid the surrounding hills, every one of which is hallowed by the presence or gaze of our Savior. Let us move slowly over the placid surface of the Sea of Galilee, the chief scene of the miracles and ministry of Jesus. Far to the North we see the snowy summit of the Hermon leaning high up against the azure sky. Close at hand, a little to the west of north the white and sacred city of Safed impends over the sea. To this city our Savior pointed when he said, "Ye are a city set upon a hill, that cannot be hid." The cone like summit of Mount Tabor, on which our Lord was transfigured before his disciples, is seen to the southwest peering above the subordinate hills, and looking down upon Gilboa and the fountain of Jezreel: to the west looking immediately down into the lake, we see the Mount of Beatitudes, where Jesus taught in a sermon the essence of his holy religion. As we sail slowly around the shores of the lake we see the ruins of Bethsaida, Capernaum, and Chorazin, crumbling in the deep shadows of the overhanging mountains, amid whose desolate gorges and cliffs we seem still to hear the terrible words of Jesus: "Wo unto thee Chorazin! wo unto thee Bethsaida! for if the mighty works which have been done in you had been done in Tyre and Sidon, they would have remained unto this day. Verily, I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you."

But we must not linger upon this beautiful sheet of water, amid these absorbing associations. We must drift southward to the outlet of the Jordan, and follow its course, for I believe by the only sure guide known to Christendom, I mean Lieutenant Lynch, of the U. S. Navy, who commanded the expedition to explore the Jordan and the Dead Sea, under the authority of the late national administration, and at the expense of the United States. The only official, and therefore the only authentic narrative of this very interesting and important expedition, is now in the press of Messrs Lea and Blanchard, of this city, and will shortly appear. I am permitted to look over the sheets, before this volume is offered to an impatient public. It is a book of intense interest, and an invaluable contribution to biblical knowledge, and the cause of science. It is fraught with thrilling passages of personal dangers and prowess, of unique manners and customs, and with some striking and wonderful discoveries connected with the interests of Christianity.

On the 10th of April Lieutenant Lynch and his party, in two boats belonging to the ships which had been left at Acre, and one small, frail boat purchased at Tiberias, passed from the sea of Galilee into the Jordan. At first the river is three quarters of a mile wide, with a sloping and undulating country on the west, and the eastern bank broken up into gullies and alluvial hills. In an hour it narrows to twenty-five feet, banks thirty feet high, and rising and retiring away to the mountains which border the valley of the Jordan on either side. On both sides banks and wavy hills were covered with grass, and a profusion of wild flowers, among which were the lily, anemone, oleander, and marigold; water clear, and from eight to ten feet deep.—Scarcely had their wonder and delight been satisfied in gazing on this sweet scene, when they heard the roar of a cataract, and in a few minutes they saw with astonishment and dismay, the waters rushing and leaping headlong down the narrow, rocky channel. During their seven days' voyage on the Jordan, they encountered more than a score of these dangerous cataracts; and that the reader may have an idea of them, I give the Lieutenant's description of the descent of one.

"The current, at first about 2½ knots, but increasing as we descended, until at 8.20 we came to where the river for more than three hundred yards was one foaming rapid; the fishing-weirs and the ruins of another ancient bridge obstructing the passage. There were cultivated fields on both sides. Took everything out of the boats, sent the men overboard to swim alongside and guide them, and shot them successively down the first rapid. The water was fortunately very deep to the first fall, where it precipitated itself over a ledge of rocks. The river becoming more shallow, we opened a channel by removing large stones, and as the current was now excessively rapid, we pulled well out into the stream, bows up, let go a grapnel and eased each boat down in succession. Below us were yet five successive falls, about eighteen feet in all, with rapids between,—a perfect breakdown in the bed of the river. It was very evident that the boats could not descend them."

By clearing out a side canal, which had been cut to conduct the water to a ruined mill, the boats were brought below the worst part of the rapids, and by making a breach in the canal so as to let the water flow into the river, they were again launched on the current. In this way they cleared these successive cataracts. Others they descended by fastening ropes to bushes on the banks, and thus easing the boats in their descent.

The Lieutenant describes the Jordan as a very tortuous river, measuring at least 200 miles by its channel from the Sea of Galilee to the Dead Sea, while it is only about 60 miles in a straight line. It flows in a deep channel, in some places 40 yards, and in others 200 wide. It has many little islands, some of them thickly covered with shrubs, reeds, cane, and wild flowers; others only sand-bars. The banks are generally steep, composed of loam, clay, and limestone; they rise from 12 to 30 feet, and then the country extends back from the river to the mountains on either side, which are sometimes close at hand, sometimes several miles distant. The country between these mountain ranges is naturally fertile, and was populous and powerful not only under the Romans, but also under the Mahometans. Between the mountains and the narrow lower bottoms which immediately border the river, the valley is undulating with hills of alluvial formation, and in many places luxuriantly covered with grass and wild flowers. The narrow lower bottoms dipping to the water are covered with thickets, in which the willow, the acacia, and some other trees mingle, rising above the almost impenetrable jungle of undergrowth, composed of grasses, flowers, vines, and cane. These thickets abound with birds of varied and beautiful plumage, and with wild beasts, among which are the tiger and the boar. The lion also may yet lay down as in ancient days by the margin of the consecrated Jordan.

On the 18th of April the party emerged into the plain of Jericho, with the mountains of Moab on their left, the terrible wilderness of Judea on their right, and the Dead Sea before them.

[Sartain's Mag.

The act of hospitality and sympathy mentioned in the article below, which we take from the Liberator, was a generous and noble one, and worthy of a son of Bowditch. Lives there a man or woman who can regard it with a sneer! or with any other feeling in heart than of sincere respect and admiration!

### A PIC-NIC ON THE GROUNDS OF WILLIAM I. BOWDITCH.

On Saturday afternoon, 2d inst., a large number of colored children and youth of this city, chiefly connected with the Smith School, and under the care of its excellent instructors, Mr. Wellington and Miss Southwick, accepted the generous offer of William I. Bowditch, Esq., to hold a pic-nic at his expense, (including railroad transportation from and to the city,) in the grove attached to his charming residence in Brookline, and were greatly delighted at the rare entertainment. The weather was serenely bright, and Nature to our eyes never presented a more paradisaical aspect. Every thing was done by Mr. Bowditch and his lady to make it an occasion of unalloyed satisfaction, and their kindness and liberality will not soon be forgotten by those who were present. The merry group employed their time to the best advantage, in swinging, dancing, nimbly pursuing each other, singing the songs of freedom, gathering flowers, and especially in disposing of the refreshments which were so bountifully provided for them. Among them was such a diversity of complexions, that it was impossible to decide of all who were on the ground, whether reputedly white or otherwise, who was a colored person, or where the line of demarcation should be drawn, consigning this portion to the favored, or that to the proscribed class of society. The children were dressed in the neatest manner, and exhibited as much intelligence as any similar number of white children that could be brought together. To all eyes they presented a pleasant and most gratifying spectacle. Among the special friends and advocates of the colored people who were present, entering heartily into the festivity of the occasion, were Francis Jackson, Wendell Phillips, Samuel May, Jr., Parker Pillsbury, Robert F. Walcutt, Ellis Gray Loring, and Dr. Henry I. Bowditch. Several gentlemen of Brookline (among them the Baptist and Unitarian ministers) were also present. Henry *Box* Brown, whose recent marvellous escape from slavery has excited so much interest, was there, and by request sung the anthem, so full of praise and gratitude to God, which burst from his lips as soon as he was extricated from his coffin-like confinement in Philadelphia. On leaving the Brookline depot, six hearty cheers were given by the children, to which six more were added by them on arriving at the depot in the city, in grateful acknowledgment to Mr. Bowditch for his generous hospitality and friendly sympathy.

### THE FACE OF PLEASURE TO THE YOUNG.—A SAD MISTAKE.

Mere pleasure—sought outside of usefulness—existing by itself—is fraught with poison. When its exhilaration has thoroughly kindled the mind, the passions thenceforth refuse a simple food; they crave and require an excitement, higher than any occupation can give. After revelling all night in wine-dreams, amid the fascinations of the dance, or the deceptions of the drama, what has the dull store, or the dirty shop, which can continue the pulse at this fever heat of delight? The face of pleasure to the youthful imagination, is the face of an angel, a paradise of smiles, a home of love; while the rugged face of industry, embrowned by toil, is dull and repulsive! but at the end it is not so. These are harlot charms which pleasure wears. At last, when industry shall put on her beautiful garments, and rest in the palace which her own hands have built—pleasure, blotched and diseased with indulgence, shall lie down and die upon the dung-hill. [H. W. Beecher.

ST. AUGUSTIN.—His mother followed him with unabated hope and incessant prayer. She went to a certain Bishop and besought him to undertake to refute the errors of her son and reason him out of them. But knowing his cast of mind, he thought there was little to be hoped from such attempts. So he told her to let him alone, and continue praying, and he would discover his error. With floods of tears she persisted in her request—till, out of patience with her, he said: "*Begone, it is not possible that the child of such teers should perish*" This impressed her mind like a voice from heaven, and she persisted in her prayers—the result we know.

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